THE NEW OPPORTUNITIES OF THE MINISTRY

FREDERICK LYNCH

PHILIP SCHAFF
LIBRARY
OF
LANCASTER
THEOLOGICAL
SEMINARY
LANCASTER, PA.

The New Opportunities of the Ministry

By

FREDERICK LYNCH

Author of "The Enlargement of Life," "Is Life Worth Living," "The Peace Problem," etc.

With Introduction by

PROFESSOR HUGH BLACK

of Union Theological Seminary

New York Chicago Toronto

Fleming H. Revell Company

London and Edinburgh

Copyright, 1912, by
FLEMING H. REVELL COMPANY

BV
4010
.28
(CC)

65924
(Replacement)

New York: 158 Fifth Avenue
Chicago: 125 North Wabash Ave.
Toronto: 25 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 100 Princes Street

Dedicated to the
memory of

FRANK OSBORNE LYNCH

who was called home while preparing for the ministry, the opportunities of which he clearly saw and eagerly desired

Introduction

THE subject of this book is surely one of greatest importance. If the life of a nation does not consist in the abundance of the things it possesseth, no material progress will make up for loss in the deeper regions. We cannot afford to forego the influence which an institution like the Church has exerted in past generations. This means a demand for leadership suited to the age in which we live. It is not so much quantity that is needed as quality, men of intellectual and spiritual attainment who will be fit for the new opportunities.

The appeal is naturally made to the best of our college men, who are sincerely seeking to offer their lives to great purposes. Fortunately the student ranks are full of such men, and it only needs that they should see the vision and be not disobedient to it. The big tasks always attract big men, and too often the ministry has appeared small in comparison with some other lines of work offered to highly-trained youth. It is probably true that of late years the best brains in America

on the whole have not been going into professions like the ministry and teaching. This has been partly of necessity, with a continent to subdue and exploit, with great engineering feats and great commercial enterprises calling for leaders. The time has surely come when the unequal balance must be redressed. We cannot conserve even the gains of civilization unless some heed is paid to the call of this book.

Mr. Lynch has amply proved his case, which is to present the opportunities afforded by the modern ministry. Men who want to make the most of their lives must consider the claims in the various branches of religious work. The immense need for leadership in education, in scholarship, in social adjustment, in missionary enterprise, which Mr. Lynch establishes, itself constitutes a call to some men. Phillips Brooks shortly before his death said that the next twenty years would offer greater opportunity for the Christian minister than any other like period in history. I think this little book proves the contention, presenting some of the needs of our time that must be met if we are to make true progress. Some of the finer spirits who read it will surely learn from it a nobler conception of personal duty.

There are movements of our time which show the essentially religious character of the age, such as the movement towards church unity, the great missionary movement, the international peace movement, which are all Christian in spirit and motive. The whole community also is being pervaded with a new sense of social duty. Nowhere in the world are these and similar movements more living and more wide-spread than in America. Nowhere also are there arrayed greater forces of antagonism and keener problems for our Christian civilization. The largest need of to-day is a supply of men who will grasp the new opportunities of the ministry as a sphere of work and will lead the Church in her ever-widening service. The various types of that service are well brought out in this book, and the urgency of the need is emphasized. We want men who are prepared to undertake some heroic tasks, men of insight and of outlook, of courage and of consecration. The broad and forceful appeal of this book will surely not miss its mark.

HUGH BLACK.

Union Theological Seminary,
New York City.

CONTENTS

I.	Young Men and the Ministry	11
II.	The Older Opportunities	20
III.	The New Religious Education	27
IV.	The New Biblical Scholarship and the Minister	36
V.	The Challenge of the New Paganism	44
VI.	The Combating of the New Atheism	54
VII.	The New Social Gospel	61
VIII.	Missions and the Call for Statesmen	73
IX.	The Challenge of the New America	81
X.	The Restoration of a United Church	90
XI.	The Enlarged Ethical Opportunity	106
XII.	The New Evangelism	112
XIII.	The Minister for To-day	122

I

YOUNG MEN AND THE MINISTRY

PRACTICAL and organized religion rests upon the churches for its being. Without strong churches it would wane. Perhaps even religion itself would gradually pass if all our churches were to be closed, for religion rests more on common worship than we realize. Where there is no common worship, and no preaching of the truth, even humanitarian instincts pale and philanthropic service ceases. An indication of this can be seen in the fact that those people who cease attending church, with a few notable exceptions, soon cease serving man. In most cases the Sunday automobile soon displaces the teaching of the class of children. Our religion, our reform, and our service of humanity, rest ultimately upon the firm foundation of worshipping assemblies instructed in the truth of God. And for such churches the ablest and most prophetic men are needed in our day.

But from every side there rises the wail that the attendance at the theological semi-

naries is falling off. And from churches comes the cry that not only are there not enough able men to fill the pulpits, but not enough of any kind. Even the Roman Catholic Church is getting desperate over the decreasing number of candidates for the priesthood, and almost every denomination has echoed the complaint with more or less emphasis. Seminaries that once had one hundred students now have only twenty-five. And sometimes a careful study of seminary catalogues shows that some of these are taking special courses and not preparing to be actual pastors of churches.

At the same time the complaint is made that many of the best and brightest of our college men are not even considering the ministry. This does not mean that the six men out of the class of two hundred are not among the ablest, but that the other fifty able men are not turning towards the ministry as a profession. The next class from Yale, to mention only one large university, will probably not send ten men into the ministry, while it will send sixty into the law and correspondingly large numbers into teaching, business and medicine. One cannot help viewing this with alarm, although perhaps the facts have been somewhat exaggerated.

It is interesting to seek the causes of this decline in candidates for the ministry. Much has been written upon the subject, and most of it is far from the point. Some have said that it is because of credal tests, and because the Church clings to an old attitude towards truth, while the colleges pursue a new and opposite way. The churches pose as guardians of a truth already revealed, and close their doors to the unending quest or the discussion of the modern revelation of God, whereas the college approaches all truth in the scientific spirit, which is equally ready to abandon the old or the new, or accept the old or the new, if it can be proven. The answer to this reason is twofold. In the first place, the denominations which have a practically free pulpit are suffering as much from the dearth of ministers as are the most orthodox sects; and in the second place, the average senior in college has never thought his way through to any such weighing and balancing of the facts. He is generally much of a boy. Another reason often given is that the young men of to-day are not sure of any religious truth. The mental atmosphere of the college shakes their belief in the old truths and gives nothing positive in their place. They desire to serve man, but have no gospel to preach.

Dr. Lyman Abbott once referred to this fact in connection with his residence at Harvard University as college preacher. He said that many of the students who came to him wished to render Christian service, but did not want to preach, as they did not feel sure of the Christian doctrines. They were sure of the Christ life but not of the Christ message. Here again there are facts that make this reason at least only partially true; for in many of our colleges it is those very men who have been most active in college in teaching Bible classes and speaking at mission halls, who do not choose the ministry as a profession. Yet there is doubtless some truth in this contention.

The real reasons are to be found in other directions. There are three influences at work which are the chief agencies in turning young men from the ministry. The first is the pull of other professions upon men who once would have naturally turned towards the Church. There have come into being in the last fifty years a number of professions, which offer large fields of Christian service, without the seeming restraints of the ministry, and demand less creative work. There is the great Young Men's Christian Association movement. There is the univer-

sity settlement. There are the great philanthropic institutions. In New York there is a School of Philanthropy to fit men for service regardless of creed, and without the task of preaching before them. Then too, the teaching profession has risen to as high a rank as the ministry, and has become as permanent a work. It is attracting hundreds of young men who once would have turned to the ministry. There are many other avenues of service opening which our fathers never knew. All of these are calling for our best college men.

The second reason is the temptation to seek careers and large incomes that certain professions and businesses are offering in our cities to young college men, who have already been touched by the materialism of the age. The materialism reaches back into our colleges. The senior used to study philosophy, and then thought of the ministry, which is the office where one helps men shape a worthy philosophy of life—a philosophy based on idealism. Now he studies insurance, banking, commercial law, and politics, and looks forward to business or law as his career. Sometimes it seems as though more than half of any large college class turns towards law and business. Law is the straight road to po-

litical office and large incomes. The cost of living has gone up. Standards of living are much higher. But worst of all, the interest in religious things has been crowded out of many of these young men by the great dominance of business and the industrial life of our day. *Things* are much more real to them than thought and ideals. Many have become so atrophied that there is no response to things of the spirit. If any one disputes this he has only to go to one of our great universities for a week and see what subjects are uppermost. The universities are not helping here as they should. Most of them seem reluctant to say anything about religion, or to have anything to do with it. With one or two exceptions no large university is doing anything officially to turn the minds of its students towards the Church.

The third reason is that the Church and the ministry have come to be looked upon with a sort of contempt by many college men. This is partly due to the world's attitude; it is partly due to the Church itself. The world has become so dominated by material terms, so accustomed to think and feel under the sense of things, that it has lost power to rightly value spiritual qualities and ideals. It rather despises ideals. It calls the minister

impractical, a sentimentalist, a dreamer. He does not get down to the level of men and get results. Consequently he is put off one committee after another, and business men, that is, "practical" men, are substituted in his place. The college man sees this. He sees the minister seemingly becoming more and more discounted. He does not seem to hold the commanding place the lawyer and business man, and especially the college president, hold in the community. The student is not old enough to reason through this and see that it is largely only seeming, and at any rate but a sign of the times which will soon pass.

With this there has been so much self-depreciation by the Church and the ministry themselves that it has greatly added to this unexpressed feeling in the collegian's mind. Every other minister he hears tells him how he can serve God in some other profession just as well. Then some minister minimizes the office in his hearing, claiming for it only the place of a first-class organizer or administrator, and even apologizing for sermons. No young man is going to devote his life to preaching sermons after hearing two or three ministers joke about them. The truth is that if we want the best young men for the

ministry, every minister must magnify the office to the utmost and claim for it the supreme place, which is its rightful place. And the Church must make more claims for itself. It must take more pains to seek young men for its ministry, and, above all, young men must be taught how great and wonderful an institution it is and may become. It is time the Church awoke and saw that every young man in its congregations and schools receives instruction as to its greatness, power, and opportunity. Is there a church in any community that is actually engaged in any way in securing the best young men for the ministry? There are a few ministers doing this, but very few. But whose care is it if not that of the Church?

It is because this hesitancy to enter the ministry exists, and because there is something of a feeling in the minds of many college students that the ministry does not offer the opportunity that once it did, nor so great opportunity as the other professions, that the author wishes to address a few chapters to college students to show them that the Church never offered such superb and splendid opportunities of service as she does to-day; that the pulpit never presented such commanding opportunity for great hearts and prophetic

minds as to-day it offers; that the ministry never challenged the bravest and most devoted men as it does to-day; and that no profession presents quite such scope for large leadership and full development of manhood as the ministry offers at this day and hour. He also hopes that many ministers reading these pages will be confirmed in the calling they have chosen and may more zealously devote themselves to training young men of promise to be prophets of the Lord.

II

THE OLDER OPPORTUNITIES

IN the introductory chapter the author called attention to the evident reluctance of many of our brightest young men to enter the ministry, and gave what seemed to him the chief reasons for that hesitancy. In this chapter, before proceeding to show the new and enlarging scope of the minister's office, he wants to say that even those tasks and opportunities which have always accompanied the minister's office, offer still larger scope for lasting and fruitful influence, as well as for personal enrichment, than any other profession or occupation open to him, not even excepting that of the editor. For the editor, while he reaches more hearers than the preacher, lacks the power which personality adds to words, and misses the opportunity to enter into close, friendly relationships, which is the secret of all greatest influence.

The two functions which have always been associated with the preacher's office have been those of teaching and pastoral visita-

tion. Let us speak of the teaching first. The Christian Church began with the appointing of twelve men to go into different sections of the world to preach and teach. They were to tell good news everywhere they went, proclaim the birth of some new force that had entered into humanity with transforming power, declare liberation to all who were bound by chains of their own or of others' forging, and show them the author of this remarkable message. This was their preaching. Then they were to continue to instruct those who remained to listen, in the truths which Christ had spoken. These truths were that God is love, fatherly in His nature, and that His will was good-will towards *all* men ; that He freely forgave the repentant man ; that the brotherly and co-operative disposition was the only true basis of relationship between men ; that true righteousness was in a new and beneficent disposition, rather than in a formal obedience to rules and laws ; that happiness came from purity, mercy and service rather than from insistence on rights, or getting many things ; that the purpose of Christ was to establish God's kingdom on the earth ; that He had come from God to lay its deep foundations and that God called all men to work

in partnership with Him in the rearing of the beautiful city, whose foundations are righteousness, joy and peace. These first twelve ministers went everywhere preaching and teaching these things. No men in history, with the exception of their own Master, have had the shaping of civilization in their hands as had these men. Modern civilization is the product of these men and their successors. The influence of kings or statesmen or great warriors has been little compared with the transformation wrought in the world's history by these preachers of the Gospel and teachers of the Christian ethics. Practically all of the great movements and reforms now coming to fulfillment in the world had their origin in this preaching.

From that day to this there has been an unbroken line of these preachers. They have carried this same message to every land and taught this same truth in every hamlet of Christendom. It has been their work that has turned pagan lands into brotherhoods, that has lifted men out of beasthood into manhood. It has been their words that have liberated both the souls and bodies of men. It has not been emperor nor warrior that has freed men from slavery, but preachers—men like Luther, Knox and

Beecher. When again and again the darkness of paganism seemed about to be sweeping Christianity and virtue out of Europe, it was the preacher who saved men from its withering blasts—such men as Augustine, Chrysostom, Peter the Hermit, Bernard, St. Francis, Savonarola and Wesley. So it has always been. It has been the words of preachers, of the humble as well as of these great ones, which, in every hamlet, have inspired men to service and noble living, brought them to follow the Lord of all true life, freed them from doubts, fears and superstitions, sustained them in the face of discouragement and nourished them in all true manliness.

What greater task can any man render humanity to-day than tell it those things, teach it those truths, and lift it to those heights? And yet this is the opportunity of the preacher to-day as it has always been. There confronts him every week a large group of men who have practically the same needs as the men who hung upon the words of Paul or John. There remains the same need of the transfiguration of humanity to save the state. Who has this opportunity as has the preacher? To what other man do hundreds come every week to be taught?

The author has to seek his audience, the editor has to send his paper far and wide, the tractarian has to distribute his pamphlets; but to the preacher, if he has a true message, the people come. And what a large, immeasurable, varied scope of influence is before the preacher as he faces those five hundred people. The teacher meets a few of one age or rank from week to week, and is confined to teaching his one subject—that often having little relation to the deepest human needs. But the preacher faces almost every need known to man in that morning's congregation. Before him is every age, every temperament, victims of every sin, discouraged men and perplexed men, men who are slaves of materialism and of greed, agnostics, lonely ones, those just beginning life, those just ending it. What opportunity is there anywhere on earth, or what service equal to that now facing the man in the pulpit—to lift all of that mixed multitude, that crowd of men out of harmony with God, up on to the high levels of the soul, up into the world of the spirit, up to idealism again, putting them again into tune with the Infinite, sending them forth brave, hopeful, new men to face a new world. But this is the eternal opportunity of the preacher. Even if the ministry offered no

more than this older opportunity, it is still greater than any other we know.

We shall not mention here all those other functions which the ministry has always exercised so splendidly in connection with its preaching, such as the leadership in great movements, the writing of widely read books, the inception of new forms of the kingdom of God, the directing of the larger work of the denominations, for we want to take them up later in connection with their newer aspects. But we want to say a word here about that other older function of the minister's work—pastoral visitation. There is a tendency in our day to belittle it. Some men think it beneath real manhood and joke about ministers spending afternoons gossiping. But this is not the real work of the pastor and it is the smallest part of it. His work is to be the *friend of men*—and most men need befriending at some time in their lives. There is no nobler office, neither is there one that touches it in influence—this befriending of all men. The pastor begins with the boys and girls and may become their most desired companion. He is the adviser of the young men and young women as they face life. He finds the bright boys and sends them to college, or to the right trade. There has been

nothing more praiseworthy or more rewarding than the life of the Scotch pastors in this regard. The universities have always been full of talented boys they have discovered in every glen and hamlet and whom they often have tutored in Latin and Greek themselves.

Every walk of life and every profession, in Great Britain and America, is adorned by these boys, and they are among the leaders of the world's thought and progress. The stories of the Scotch writers, especially those of Ian MacLaren, Barrie, and Crockett, are replete with instances of the remarkable influence of these country pastors. There is an unparallelled sphere of influence in this comradeship with boys and youth. Strong men come to the pastor with all their hopes and fears. Those who have no friend find in him a friend of the friendless. By friendly conversation with young men he determines their whole attitude towards men and their philosophy of life. No one has just the same opportunity of befriending men that the pastor has. No one can thus so modify the spirit and life of a whole community. It is hard to conceive of men more influencing any locality than Kingsley did Eversly, or than Baxter did Kidderminster, or than Keble did Hursley, or than George Herbert did Bemerton.

III

THE NEW RELIGIOUS EDUCATION

IN the preceding chapter the author called attention to some of the older opportunities of the ministry and showed how they offered opportunity worthy of the ablest men and a scope of influence offered by no other profession. In this chapter he wishes to begin the consideration of some of those newer opportunities which ought especially to challenge the attention of young men who want to put their lives where they will count for most in the uplift of the world. He does not mean to infer that the ministry has not been doing splendidly for a century some of the things mentioned here. It is only that science has so revolutionized all our methods of thinking and our approach to the old problems that they have become practically new. Also some new problems have arisen, peculiar to our own time, which are vaster in their scope than any the fathers knew, because we have come upon a more complex civilization and a greatly expanded world. Hardly any problem is local any longer.

Neighbourhood has become world-wide. These facts change the whole face of old problems as well as introduce new ones. There has also been great change of emphasis in recent years on things which have always been part of the churches' task. The result has been that the minister faces a group of new problems which demand the wisdom of a statesman, the training of the most scientific education, and the moral passion of a prophet. And the fact that all the theological seminaries have not yet adjusted their curriculum to properly train the ablest men to meet these new conditions makes the challenge come with even stronger appeal to brave men.

One of the most outstanding of these new opportunities is that of being a pioneer in the modern religious education movement. The Church has always been interested in religious education. Catechetical classes were of very early origin. Young converts were grounded in the Christian doctrine. Luther laid greatest stress on the religious training of children, and he insisted that it be of the most thorough sort. In Germany to-day, practically every child in the nation is taught religion at the same time that he is taught arithmetic. In our own country the

Sunday-school has become an integral part of every church and has acquainted millions of children with the Bible, and led them into the church, and awakened in their hearts the desire to follow Christ in the serviceful life. These Sunday-schools have differed from one another greatly, according to the ability and interest of the pastor, and especially according to his alertness to the new educational science. But in even the worst managed Sunday-school the pupil learned something of the Bible and always ran the chance of coming under the spell of some helpful or beautiful personality among his teachers. Along with the growth of the Sunday-school there has come into being a great educational literature devoted to the study of the Scriptures. Most of this literature has consisted of quarterlies and teachers' aids, following the lessons of the International Committee. Here again these have been good, bad, and indifferent. Practically all scholars are today feeling that the choice of lessons was not always wise and that it was impossible to teach infants and grandfathers the same lesson in the same way. The International Committee has gone so far as to introduce graded lessons, but much yet remains to be done. Many of the lesson helps have utterly

disregarded results of modern scholarship—even those which have been universally accepted. Yet there has been a great deal of religious education going on.

But meantime, while the Sunday-school has in many instances remained in its methods just where it was fifty years ago, there have been such strides in educational science in the day-schools and colleges that one can hardly keep pace with the advance. The whole educational theory has been transformed. The text-books have been rewritten from an absolutely new point of view. The schools have been carefully graded from the kindergarten to the university. New methods of teaching have been introduced. One who attended school forty years ago would hardly recognize a school of to-day as a school, were he to visit it. The teachers have received the finest training. In our great cities no one is allowed to teach who has not had a long discipline in teaching. There are regular colleges for teachers, where, after having received their academic degree elsewhere, they go to study how to teach what they have learned. A great educational science has sprung up with an enormous literature. Every university has its chair of pedagogy. But most interesting of all, the

best young men of the nation are giving their lives to this new educational movement. Not only are they entering it as teachers, but every community now desires a superintendent of schools trained in the new science.

During the last twenty-five years—perhaps more—the most prophetic men in the Church have recognized the fact that there was this new science of education and that for the Church to ignore it meant ultimate suicide to her whole educational work. It would not be long before the very children themselves would notice the vast difference between the methods and the teachers of the two schools they were attending. But more than that, these men saw that the new educational methods were a step in advance, were a great gain, that they were a part of the progress that all science was making. They saw that the children were receiving great gain from these highly-trained teachers, and carefully chosen lessons, adapted to their minds. One sign of it was a new interest in the schools on the part of the children. As a result of this, these men—such men as President William R. Harper, Dr. Erastus Blakeslee, and Prof. Frank K. Sanders—began to agitate the introduction of the new

educational methods into the Sunday-schools and pastors' classes. The result has been a complete revival of interest in religious education. Dr. Blakeslee began issuing Sunday-school lessons based on the new educational science, and rendered an inestimable service to the whole Church. The Religious Education Association came into being and at its conferences the leading educators and prophetic ministers have made most valuable contributions to the new science. The International Lesson Committee has begun to grade its lessons and to adapt its courses to the varying needs of the schools. A literature of religious education has come into being, and the theological seminaries, in some instances, are devoting much attention to training young men to teach religion.

The movement is rising and growing rapidly. The churches are awakening to the fact that the religious education of the child is the most important task it has upon its hands. It is devoting more and more time to the Sunday-school. The science of religious education has been born. It will grow as rapidly as the new education has grown in the colleges. The Church must have the best the college has. The Sunday-school is going to be reorganized until it will compare

favourably with the best public school in the city in its appointments, grading, teaching, and methods. Its teachers are going to be carefully chosen and have some training in imparting knowledge and in child psychology. Every Sunday-school will have a teachers' library of the growing literature of religious education.

But it is all new, and here is the point: this movement calls for the wisest and ablest leadership—as able leadership as the new science has had in the public schools and colleges. The churches will soon be clamouring for men capable of coming into the parish and putting the Sunday-school on the most modern and scientific basis. Parents themselves are going to demand that the Church be as efficient in its teaching of religion to their children as the grammar school is in teaching them geography. What an opportunity for the college man who wants to undertake some new and pioneering task, and exert a commanding influence! And if the human element of ambition enters in a little, no field offers a greater opportunity for eminence than this of religious education, because it is so new, and so few have entered it. But what a challenging task to go into a parish and take

a Sunday-school of five hundred pupils and fifty teachers and put it on the basis of the best boys' school or public school of the nation! What an inspiration to meet these fifty teachers every week and instruct them not only in the results of the best Biblical scholarship but also in the latest educational science! What a pleasure to see such a school, as religious, too, in its spirit, as was the old, graduating all its senior classes into the Church, year by year!

But the young minister's work in the new religious education will not stop here. For soon the Church is going to take much of the money it is now spending on quartette choirs and other things, and put it where it will do infinitely more good for the kingdom of God —on the thorough religious education of the children.

The Sunday-school is not enough. The pastor himself, and his assistant pastors will meet every child weekly and instruct him in church history, Christian doctrine, the heroes of the faith, Christian ethics, in the things the Church to-day is accomplishing both at home and abroad, and in the meaning of the Church which he is soon to join. Practically every child in the parish will be won for the Church and the higher life, when the Church turns to

this thing. And it is turning. Here is a superb opportunity for the best trained college men to change the whole character of a church and make it a great university of religion where every child shall become as thoroughly grounded in all that pertains to religion as he is in the history of the United States. And why not have classes also for the adults, in religious history and the application of Christianity to modern social problems, and especially in the Bible? The author cannot conceive of any present opening offering more opportunity for leadership than this.

IV

THE NEW BIBLICAL SCHOLARSHIP AND THE MINISTER

FOR over fifty years the storms have raged about the Old Testament. The findings of geology first disturbed our fathers, because they seemed to discredit the Biblical story of creation. The earth was created not in seven days, as Genesis averred, but by a long process covering perhaps many millions of æons. Animals lay petrified deep under the mountains ages before the first creative day of Genesis. Then came Darwin with his theory of evolution, and this seemed to completely sweep not only the Bible, but God Himself, out of existence. Not only was man not created in the mechanical fashion of Genesis, but it was doubtful if he was created at all. He might be a spontaneous emanation of the universe. Anyhow, he was a product of a long evolution, a process of growth from the first cell of life up to the perfect man. It is perhaps impossible for us moderns to realize what a blank universe faced many Christians when the facts of evolution were announced, or through what a

maze of perplexities they had to walk. Everything seemed to have been shaken.

Almost at the same time, the new historical science arose, and investigations in Egypt and the East revealed an antiquity of civilization dating far back beyond the beginning of the Biblical cosmogony. Hardly had the Church recovered from these shocks before the new Biblical scholarship began to influence England, Scotland, and the United States. It came from Germany and was called the "Higher Criticism"—that is, the criticism or study which dealt with the contents of the book itself, as distinguished from the "Lower Criticism," which dealt simply with textual questions. This new scholarship swept Great Britain and America like a flood. Books from the German were translated faster than men could read them. In Scotland, Robertson Smith adopted the views and soon they reached the ears of the people. In England, Coleridge and Thomas Arnold and Dean Stanley followed in the footsteps of the Germans, although a book from Bishop Colenzo, of South Africa (written independently of German scholarship but arriving at the same conclusions), had greatly stirred all England before this. In this country such men as Washington Gladden, Theodore T. Munger,

and Newman Smyth popularized these new views.

This higher criticism called for a practically new Bible. It said that Genesis was not strict history but only poetry; that the historical books showed signs of many authors; that the laws of Israel were a product of growth and national legislation, as were the laws of any land; that the Psalms were the hymns of the Jewish Church, and came from many sources and were written by many men; that the prophecies were the sermons of Israel's great lay preachers; that many of the books were of much later date than had been supposed; above all, that both the revelation and morality of the Old Testament were progressive, and that the authority of any part of the Bible must be determined by its place in this progression. Again the whole Church was thrown into confusion, a turmoil from which it has only just emerged. But through all these shocks and blows, these perplexities and chaotic times, the people have come safely, and the Christian faith is more firmly grounded than ever. It is seen by everybody that a theory of inspiration need not affect the divine content of the Bible—that God speaks in many ways. In every church men sit, hearing the divine message

of the Book, some of whom still hold the old theories, some of whom glory in the new. Evolution, it is now seen, has not taken God from us, but has, if anything, increased our wonder of Him, by showing us the infinite and colossal scale on which He works. Through all these changes the Church has come safely; largely because of the able leadership of wise and scholarly ministers who have neither been swept off their feet by every new wind of doctrine nor resisted all that was new because it was new, when it had light to throw on God and truth.

The battle over the Old Testament has been fought and settled. Any new view of its authorship or of its inspiration disturbs us no longer. We read the new theory and calmly leave it to the scholars to debate it, not greatly concerned as to the outcome. For, after all, we know that Christianity does not rest on any one attitude towards the Old Testament—indeed, does not rest on the Old Testament at all fundamentally, but upon Jesus Christ and the Christian experience. So it is not a matter of life or death or of faith or awful doubt, if David did not write every Psalm, or if the prophecy of Jonah be a parable, composed, as Jesus composed His parables, to point a great religious truth.

But when one comes to the New Testament it is a very different thing. When one begins to attack that he seems to attack the very pillars on which faith rests, to pierce the very heart of Christianity, to break violently into the home of the soul. Even the least tampering with it creates alarm. To take away a miracle gives pain like the cutting off of a finger of one's hand. Cast doubt upon one story in it and you cast doubt upon all of it. Begin to emasculate it and where will we stop? The miracles are so interwoven with the gospel story that, take them out, you take out half the religious teaching of the Gospel, for do they not, most of them, stand as real revelations as well as supernatural incident? Yes, it is an entirely different thing when one begins to throw doubt upon the absolute veracity of the Gospels or to question even the most supernatural event of the Epistles. The Church will tremble when that comes. Great darkness is in store for many people. It is even now beginning.

The New Testament is going to be submitted to just the same searching, impartial and scientific examination by the great scholars of the world during the next fifty years that the Old Testament has re-

ceived during the last fifty years. This is as sure as anything can be. The signs are everywhere. Mrs. Ward's "Robert Elsmere" is an instance of the far-reaching conclusions that are being put forth already, for Mrs. Ward has simply novelized, so to speak, the results of much German scholarship. But "Robert Elsmere" sweeps all the supernatural from the New Testament till no vestige of the miraculous is left. "Robert Elsmere" was read by thousands and every pastor knows how many perplexed souls came to him after reading it. The ink is hardly dry in two recent books by two of our most eminent thinkers, which, while not denying the existence of the miraculous in the New Testament, are written to show that neither the divinity of Christ, nor the inspirations of His teachings rest upon the miraculous. The witness of experience and the transformations wrought in humanity are so much greater evidence that miracles are superfluous. It is buttressing the greater by the less to bring them in. The two books are "Miracles and Supernatural Religion," by Dr. James M. Whiton, and "Religion and Miracle," by Dr. George A. Gordon. As we said, neither of these books denies the existence of miracles. But they might just

as well, if they carry their main point, which is the needlessness of miracle to support the divinity of Christ and His teaching. For miracles are so hard to believe. The moment they are not imperatively needed to support Christ's divinity, they will be dropped. Now these books have had a very wide reading and have perturbed many people, as every editor and pastor knows. But they are only a beginning. They are coming fast from Germany. In England the "Virgin Birth" is questioned every week. Prof. Benjamin W. Bacon's books on "New Testament Criticism" are as radical as Professor Driver's or Canon Cheyne's "Introductions to the Old Testament" were. All the foundations are surely going to be shaken. The Church may as well face the fact at once.

What will be the outcome of this critical study of the New Testament, we do not know. It may be that the older positions may be made firmer than ever. It may be that the miracles may remain among the things that cannot be shaken. It may be that there will be some change of attitude as there undoubtedly has been towards the Old Testament. But, whatever may be the result, many in the Church are going to be sorely perplexed and have got to be most

wisely led. *There never was greater need in the ministry than there will be for the first half of this new century for preachers of wide, deep, thorough scholarship.* There must be men in our pulpits who shall be capable of grasping both old and new vigorously, unbiasedly, impartially, and who through all change or seeming change can keep the faith, and lead their perplexed people through the shifting sands to the firm land—whether back to the shore from whence they have drifted or to new lands, does not matter here, but to the things that remain, that cannot be shaken. What an opportunity this offers to the young man who not only wants to be a great scholar, but who desires also to have large part in shaping the philosophy of the new century! And where can greater service be rendered than in leading the present age through the confused views of New Testament criticism to the solid rock, as Munger and Smyth led the last generation through the Old Testament criticism in "The Freedom of Faith" and "Old Faiths in New Light"?

V

THE CHALLENGE OF THE NEW PAGANISM

THE great question of the age is whether the Christian philosophy of life or the Epicurean is to prevail. Or, in other words, is the world of the spirit or the world of the senses to dominate our lives. The Epicurean philosophy has a great following in our land to-day, and, especially in some of our great cities, it is attracting so many devotees that it is creeping into the churches themselves. The name is not used. Half the people who hold the philosophy would not know the word if one mentioned it. But all their thought and life is ordered by the old Epicurean, pagan teaching. It is simply this: that life is for self-enjoyment, not for altruism, service or sacrifice. Any man who lives simply for what enjoyment he can get out of life is an Epicurean. He may not have vile or beastly habits. That is no necessary part of the philosophy. These things may not give as much pleasure to some men as a symphony. Whatever brings the most joy

in life is the golden fleece to be eagerly sought.

One cannot live long in any city without realizing that this philosophy of life has great hold upon fully half the people of the city. They begin the labour of the day with no thought of its being a divine opportunity to render some service. It is only a hard task whereby one wrests all the money one can from other people and then escapes as soon as possible, unless the money-making itself becomes a greater joy than what it can purchase. When evening comes—or if there is money enough to live without work, when the day comes—the first thought is not, can we render any service this evening, or make some one else happy, but how can we find most satisfaction for ourselves. This satisfaction may be very respectable; but it is all self-centred, it is Epicureanism. So there comes the theatre, the opera, the concert, the dinner at the brilliant restaurant, the card party, the motor ride, the yachting trip, for the respectable, and the gratification of appetites and evil desires for the vicious. Of course, these respectable pleasures are perfectly legitimate for any one at times, and even helpful. But when they become the chief and only concern, as they are for half the people, they are pure

and simple paganism, and almost a worse enemy of Christianity than viciousness itself.

We said that it had crept into the churches. When a man, although he attends a church, and is an enrolled member, puts more thought and time on the gratification of his own worldly desires than he gives to the service of man, he is more Epicurean than Christian. Christianity is to live towards the world as nearly as possible as Christ did. When a man spends *most* of his money on a beautiful home, and *most* of his income on pleasures, and *most* of his enthusiasm on games and sports, and devotes *most* of his time to those who will return good things and good times to him, and then gives only Sunday morning to church, and only the fag end of his enthusiasm, if any of it, to service, and only one or two little gifts of money, mere trifles compared with what he spends on himself, to Christ, he is not a true Christian in the New Testament sense of that term. He may be respectable and keep the Ten Commandments. But this is not Christianity. Christianity is the passionate devotion of all one is and has to Jesus Christ. The Christian lives not primarily for himself, but for the kingdom. One need hardly say that this pagan class is legion in our modern life. One need only open his

eyes to see how mad the nation has gone over sports and games and rich dinners and theatres. Enough money was spent on dinners in gorgeous restaurants on New Year's Eve in New York to have supported the Presbyterian Board of Foreign Missions half of one year. There are members of rich churches who spend five hundred dollars on one dinner party who do not put even a five dollar bill in the box when the offering for foreign missions is received.

But not only is there this great wave of unconscious Epicureanism upon us, this putting the quest of pleasure, comfort and enjoyment first, but there is an increasing and powerful school of writers who are preaching this doctrine as the true philosophy of life. They tell us that the sacrificial ideal of Christianity is both abnormal and impossible of attainment. They question the fact that the world has any claim upon us, and openly advocate the life that follows the so-called natural instincts, and puts rights before duties, gratification before service, and self before sacrifice. One has only to look into the great pile of modern novels on the book-stall to find this gospel of self running through them all. Even families may be ruined that the soul (oftenest it is the body) may have its rights and find the rose

of joy. Every other play in the theatre gathers about this point. Our modern tragedies are based on the insatiable desire for the one thing upon which the soul has set its heart. Our modern literature knows no altruism, and how rarely one finds a book or play in which real sacrifice is preached as both the fulfillment of life and ultimately its chief joy. This gospel of paganism is preached so subtly that many come under its sway and yield to it before they are aware of its utterly unchristian character.

Along with all this there is another phase of the same thing—the absorption in business of every other man in our great cities, and even on our farms, to such an extent that the Church is being more and more crowded out of his thought, and Christian service out of his practice, and the life of the spirit out of his soul. It is nothing short of pitiful to watch this process going on in our great cities. The writer has had unusual opportunities to meet men in the large cities and large churches. His observations have led him to conclude that in some instances the economic system is at fault, while in many others it is the man himself. There are thousands of men who are so in the grasp of our modern, strenuous business, where the competitive order holds

sway, that when night comes they are too exhausted to either think or read. They turn to amusement and unnatural excitement and soon lose all interest in the life of the soul. When Saturday comes, they seek the country, and Sunday becomes a day of sport and outdoor life in summer, and sleep in winter. It was only last spring that a certain New York pastor was told, while he was supplying the pulpit in one of the great suburbs on a beautiful spring Sunday, that a quarter of the congregation was away motoring!

Then there is the other group, who have become so engulfed in business that it has become a passion, and the worship of God has been supplanted by the great god, "Success." Often this passionate pursuit of gain has been accelerated by the desire, or seeming necessity, of maintaining a standard of living equal to that of their richer friends. The result is not only a heart out of which has been crowded all religious life, but a heart so atrophied by absorption in things and by engrossment in wealth that it has lost even the power to respond to the ideal and to the spiritual appeal. The very words, "the life of the soul," are meaningless to it. The "world of the spirit" is as foreign to its comprehen-

sion as is the planet in the skies. These men read no more the great books of life and power. Poetry means nothing to them. Idealism has no charm for them. The old church life has become nothing but memory. They take no interest in the great reform movements of the day. They no longer have the largeness of men who are absorbed in the great movements in which God is moving over the earth. What spiritual aspiration, as well as reading, exists in the family is all in the wife's name. The conversation is of business.

Then there is the fact that half the nation seems to be going mad over sports. There is an intoxication over games as marked as the intoxication from liquor. A business man recently remarked that half his clerks were so drunk with baseball that they could do no satisfactory work. And it is all second-hand, abnormal sport. The crowds watch others play and exercise. They play only by proxy. They watch and bet. Great crowds of men are putting infinitely more enthusiasm into sport than into church or into their home or civic life. The women are closely following. Even the colleges seem sometimes to be more interested in athletics than in scholarship. If one questions this

general drunkenness over sport, let him notice that his newspaper gives only one subject in all creation a whole page daily—and often two—namely, sport. It is for sport that the extra editions are published. But sport as an end in life, a complete absorption, is Epicureanism pure and simple. If the fever goes on spreading as it has, it means before many years a race of men devoid of all moral enthusiasms, and all mental qualifications for wrestling with great things. How hard it is even now to find great men! Sport is even stealing our Sundays and beginning to drag young men from churches to the ball grounds.

But this wide-spread and rapidly growing Epicureanism and absorption in the world is the great menace not only to the Church, but to our manhood and to the nation.

There is no peril ultimately more destructive of the religious life than worldliness, even when it does not take the form of vice. The Church lives on the passion of its members, and religion thrives only in the ages of idealism. And, worst of all, immorality soon comes in the wake of spiritual indifference. The great need of this age is a rebirth of idealism. Some one must awaken the world to the fact that the soul is made for the world

of the spirit, not for self, nor pleasures, nor bonds and stocks. Some one must show it that even a healthy, happy, outdoor life, if absorbed only in self, forgetting the service of the world, is not Christian, but only the old pagan religion. Here is the opportunity and challenge of the gifted college man. (For it is going to take gifted men to accomplish these things.) The college man is an idealist by nature. He believes that life is not meant for bread alone, but for deep sentiment, lofty aspiration, and the service of mankind. He has been living with the great and noble souls of all ages and has caught their enthusiasm for the world of the spirit. He has seen that nations perish when men forget the soul. He has found that man is at his true and highest point only when he visits the Mountain of Transfiguration with Jesus. He scorns to become immersed and enmeshed in the paltry things of the world.

The Church now needs such men above all others. She needs them more than she needs administrators, or orators. She needs men who can week by week make the world of the spirit so attractive that men will want to leave even their comfortable homes and motor cars to have some part in it. She calls for men who can persuade these respectable,

self-centred (if not always selfish) men that service is the only fulfillment of manhood and in the end brings most satisfying joys. She needs so very much just now great, gifted men who can convince this commercial age that money and success won at the sacrifice of the soul turn eventually into dust and ashes, while it sears the owner in the process. There is a greater call for young men than ever, who can persuade the youth of our time to put pleasure simply on the basis of recreation and make their passion and pursuit the service of the kingdom of Christ in some of its commanding phases. For great movements of the Spirit are abroad in the world; lofty dreams of ancient prophets are coming to fulfillment. Happy the young men and maidens who take part in these sublime fulfillments of God. It is for the minister to call youth and manhood, and even age, from bondage to the world, up into the world of the Spirit, where *ideals* hold sway—not *things*. It is a great opportunity.

VI

THE COMBATING OF THE NEW ATHEISM

ATHEISM assumes a different form in every century. Haeckel denies the very existence of a God. With Voltaire it is not a denial of the existence of God, but a cynical criticism of everything men have ever said about Him. With Hume it is a denial of revelation. With Spencer it is not a denial of a Power within or behind the universe, but a denial of our capacity to know anything about it. The atheism of our own day is different from any of these; but, if anything, it is more deadly. It is an out and out materialism. There is no such thing as spirit. The universe is matter, and had its origin in matter. Nothing is trustworthy which cannot be substantiated by the senses—that is, the five senses. What we call spiritual sensations are merely results of stimulation of the nerves. Love is simply a sudden rearrangement of nerve centres, just as is seasickness. Patriotism is an intoxication much resembling that produced by champagne. Our heroic moments are times

of over-stimulation. Gods and spiritual beings are simply hallucinations of the brains of childlike men. Prayer—well, it is still a remnant of the fear that we have brought from savagery, which impels us to call on the fancied supernatural beings. The universe is comprehended in oxygen and hydrogen. The highest aspirations of man are simply emanations of the brain, as vapours emanate from water when they are freed by fire.

All this being true, of course, the whole ethical and moral life shifts to another basis. In a theistic and spiritual view of the universe, ethics are the fruit of religion. God is a loving Father. He has made us His children. Let us therefore love Him and receive His love in return, and let us behave with the dignity and righteousness becoming sons of God and heirs of immortality. He has revealed Himself and His will. Let us conform our lives to His character and His commands. He has shown us true manhood by sending the divine man, Jesus. Let us live as the brothers of the Lord; let us be friends of Christ. But now all this is gone. We are but sticks and stones endued with remarkable intelligence. Back of the universe is neither love nor light. The only basis for

ethics is the welfare of the individual, or of the whole community, if the race can rise to it. But it never does rise to it if it forgets God. Love never yet grew strong when its source was a pool of water. Under this materialistic theory of the universe it loses its fine aroma and becomes coarse and animal. Those higher aspirations of the soul, which nothing can awaken but a good and worshipful God, are lost, and our ideals become of the nature of the earth, of which we are only a part. All our ideals are lowered to the level of beings who look downward for origin and destiny rather than upward. Soon our whole social life becomes coarse. Soon vice becomes natural. For, if we are only animals, we will ultimately live as animals.

Of course, there is no such thing as immortality. Mr. Haeckel, Mr. Blatchford and others poke fun at immortality. Mr. Haeckel even doubts if some men would like to meet their mothers-in-law again after death. Only recently, in one of our great universities, an eminent German scientist proclaimed that death ended all, for the brain and the soul were only one and the same. Therefore, when the brain was decomposed, that was the end of the soul. This denial of immortality is, of course, wrapped

up in materialism. But let us not forget the issue of it for man. When man discovers he is not immortal he soon hauls his ideals down from the stars and hitches them to electric lights. The great inspiration to divine living is the consciousness of divine origin, nature, and destiny. If we come trailing clouds of glory, we live by glory. If we come trailing only clouds of dust, we live by dust.

Now, it is unfair to call any age an age of doubt, or an age of pessimism, or a materialistic age. This is not a wholly materialistic age. There are great souls in it, and a million men are cherishing their sonship in God, and *most* of the great scientists are holding a theistic interpretation of the universe. Such men as Sir Oliver Lodge and Prof. William James have been asserting that all is spirit; that even matter is more than the matrix of spirit. It is spirit finding realization. And we have Henri Bergson in France and Professor Eucken in Germany preaching a sublime idealism as the only fit and large enough thought world for the soul of man. But, on the other hand, this materialism has permeated our institutions and society to an alarming degree. Hardly a university but has materialists upon its faculty, men to

whom chemistry explains everything—God, love, and the human soul. Our bookstores are full of its literature. Haeckel's "The Riddle of the Universe" has sold by the hundreds of thousands. Socialism, in some quarters, seeks nothing above a world where no hunger is. Success in business becomes almost the acme of human striving. In our great cities many men are under the dominance of things. Great buildings, long railroads, huge corporations, bridges hung high in the air, vast engines—these assume highest place and shut out the vision of the skies. Where our fathers sang hymns we talk bonds and stocks. Our music is the rumble of traffic. No great poet sings. Who would read him if he did?

So far has this materialism gone that a new school of atheists has sprung up, who not only deny Christ, but deny His teachings and all those sanctions of morality that have grown up through ages of Christian experience. The books of Neitzsche, which cast superb scorn on the Sermon on the Mount and much of the Christian ethic, have had a great influence in Germany, as the nation is beginning to find to her cost. To Neitzsche, the gospel of altruism, sacrifice, and forgiveness is abnormal, unnatural, and sentimental. He would enthrone power as Lord of life and

make self the one great end. In France there is a blatant materialism being preached in journal and book, which even praises that which any child of God instinctively abhors. It has reached England and America, and while not loudly proclaimed, finds its way by a subtle infusion into the minds of youth. It is not uncommon to find it in our plays and books. Suderman's "Song of Songs" was sold by the thousands of copies in the United States. There is a disposition among some of our very prominent men to consider the Sermon on the Mount visionary and harmful. It will not hold good as a working theory of life.

The end of all this is either chaos or death. And they are one and the same thing. Unless there can be infused into our society a new faith in God, and immortality as the real and abiding fact of the universe, the outlook for humanity is indeed dismal. The greatest need of our time is for the prophetic man who can make God and the human soul the most real and supreme factor in humanity. It matters little—some, of course, —how many administrators and executive geniuses we have in our pulpits. The chief thing our churches need is great, prophetic men of God—men who are stewards of the

mysteries of God, men who have talked with God and can go out into a materialistic age and radiate spiritual qualities in the very midst of the world of things. There never was such an opportunity in the ministry as there is to-day for the man who believes in the reality of the soul, and knows the capacity of the soul for God, and who knows that humanity will never be permanently satisfied with anything less than the everlasting yea. The tide is turning that way, as we hinted. We believe, as Rev. Reginald J. Campbell recently said, that the world is even now beginning to be dissatisfied with things. A hunger for the things of the spirit is coming upon it. Perhaps the great revival is close at hand. We believe we feel the first faint whisperings of the mighty wind of God. Happy that man who, with prophetic soul, can help lift this age up out of the slough of materialism into the world of the spirit, where love and sacrifice shall again become the law of life, and where men shall walk again with God, and where honour and purity shall consume vice and lust, where the home shall be sacred, where poets again shall sing, and all the earth be filled with the knowledge of the Lord.

VII

THE NEW SOCIAL GOSPEL

FROM the beginning, the chief concern of the Church has been the establishment of right relations between individual souls and God. Its history has been largely the history of personal religion. It began with the making of converts, one by one, from paganism and from the Jewish Church. After Christianity had become the state religion of practically all of Europe, its chief mission became the nurture of its children in personal religion and the redemption of men from the evil of the world. Its greatness has consisted in its superb ministry to human souls. It led its children face to face with God. It presented Christ to the alienated soul as the hope and Saviour. It comforted the sorrowing, the despondent and the doubting with the eternal Word of God. It inculcated an ethic for the individual that created a practically new type of man. It has made saints in every age. It has called millions to follow Jesus Christ in the sacrificial life. It has taught all men the way of joy

and peace. It has made the Gospel of immortality a real power in myriads of souls. When the spiritual life has ebbed low it has engendered great revivals of religion. But they have always been revivals of personal religion. It has led little children, one by one, into the kingdom of God and inculcated in them the power to live by faith, which is the highest achievement of the human soul. In these later years it has sent out missionaries again, as it did in its first years, to convert the heathen. This missionary work, until quite recently, has also been exclusively to individuals.

This work the Church has done superbly, and by it she has veritably changed all human history. By this work with individuals alone she has transformed the face of the world, created a new civilization, permeated society with a new spirit, created a holy atmosphere amidst the foulness of the earth. For every Christian becomes a light which lightens the world wherein he moves. Every Christian is a leaven which leavens the lump. And the Church must ever pursue her evangelistic work with holy zeal. For personal religion is the foundation on which a renewed society must ever permanently rest. Our souls cry out for the living God, and the

Church must ever make Him real to us. The mysteries of this life gather about every soul, and he must be led into the light of day. Each one of us has sinned, and the Church must ever lead us to the fount of cleansing, and proclaim to us—each one by himself—the forgiveness of our sins. It is a lonely world for millions of souls, and the Church must ever preach to individuals the Fatherhood of God. Social righteousness can never be lasting until the units that compose society have consciences that reflect the will of God, and moral natures that are both pure and passionate. Yes, the Church must continue to minister to the personal needs of every soul, and lead men as persons in that worship and prayer that endues us with divine power.

But in these later years the Church has rapidly been realizing that another task calls her with equally commanding voice, namely, to redeem the evil world as well as evil men; to redeem the city as well as its citizens; to build a holy temple in the earth for holy men to live in. She has not merely to keep men pure and unspotted in a loathsome world, but make the very world itself pure and spotless, as far as may be. She is to redeem society, its laws and sentiment and customs and injustices, as well as lifting men out of its evil

clutches. Hence has arisen the new enthusiasm for humanity equal to the old passion for men. Hence has come the social gospel which is now become equally the Church's message with the Gospel for human souls. Of course, the Church has never entirely neglected it. She attacked the gladiatorial games in ancient Italy, and a universal evil fell before her anger. She attacked human torture in the days of Thomasius, and the diabolical machines rusted away. She attacked feudalism, and before her new gospel of liberty the castles crumbled on their hills. She spread the gospel of the brotherhood of man, and out of her preaching sprang democracies and at least the beginning of that struggle for justice and equality which is the chief feature of our modern life. She protested against slavery, and out of her gospel of the sonship of all men, regardless of colour or capacity, came the emancipation of serfs and slaves. But never has this been her chief mission or a mission coequal with her ministry to single souls, until our own day.

To-day the social mission of the Church has become so much her conviction that it holds equal place in her work and purpose with her evangelistic task. (The two are never contradictory, but are complementary

each to the other.) The signs of it are everywhere about us. The Men and Religion Forward Movement, for instance, has made the larger portion of its program the cleansing of politics, the purification of business, the securing of economic justice, the abolishment of the saloon and the abolishment of industrial servitude. The various brotherhoods of the churches have set social reform before them as their chief task. The Federal Council of the Churches of Christ has created commissions on social service and on peace and arbitration, and is devoting much of its energy to the healing of the breach between capital and labour. The denominations have themselves created many similar commissions. The leading religious books to-day deal with these great social problems, seeking ways whereby Christianity may be applied to their solution. The same change has come over the pulpit of the land. All this means that the task of the Church is now not only to lift men out of evil conditions but to transform the very environment in which men have to live.

The most significant thing about the great National Christian Conservation Congress of the Men and Religion Forward Movement, held in Carnegie Hall in April, 1912, was

the continued emphasis on the new social gospel, the insistence that the Church of the twentieth century has got to redeem society as well as individuals in it, institutions as well as their members. One paragraph from the Report of the Commission on Social Service so clearly puts the new obligation of the Church that I quote it at length:

"Jesus came to create a new earth wherein righteousness would dwell. His aim was health—whole bodies and whole minds and whole consciences and whole souls. He came as a physician specially concerned with the sick: 'I came not to call the righteous but sinners.' The world was plagued with the disease of selfishness, and it was His task to bring health to its victims. The story of His life is full of accounts of His personal contacts with sinful individuals—Zacchæus, the woman of the city (a sinner), Nicodemus, the rich young ruler, the Samaritan woman, and many more. They were the sick who had need of a physician, the lost whom He came to restore to health and to their normal relations and functions in God's great world-household.

But we must remember that Jesus was also the transformer of social conditions, the Founder of a divine social order. The phrase

oftenest on His lips was the kingdom of God. He proclaimed a new era of justice, kindness and faithfulness in which men should dwell together in family relations under the fatherly control of a God like Himself in character, a social order in which Zacchæus would not be tempted to become extortionate, nor the passionate woman seduced to harlotry, nor Nicodemus made self-complacently cultured, nor the wealthy young man mastered by his possessions, nor the Samaritan woman ruined by the home-wrecking ideals and conditions of a Sychar. Jesus had the purpose of creating a new humanity as He worked along both lines of service. He sought to change society by transforming individuals and making them salt and light and leaven to preserve and illuminate and alter the community; He strove to render the conversion of individuals unnecessary by establishing a new social order of love in which they would be moulded from birth into sons and daughters of the Most High. The process of individual salvation works from inside a single heart out upon a world that is to be redeemed; the process of communal salvation regenerates social conditions in order to shape aright the lives of individuals. . . . Along with the

task of saving lives, the Church must follow its Lord in attempting to transform social conditions which destroy men's lives. It must scrutinize every social institution and arrangement in the light of its Lord's Spirit to detect sources of selfishness which undo its work and produce sinners. It cannot be content with teaching a young man that, like Jesus, he must come not to be ministered unto, but to minister, and then send him out into a business world where he is told that every man is for himself first, last, and always; or into a civic life where politicians appeal to his self-interest and bid him vote from a platform from a selfish patriotism that looks to the enrichment of his own country irrespective of its effect on some other nation. It confronts the existing social order, as that is expressed in government or in industry or in the treatment of the criminal, or in education or in any other phase, with its Christlike social order, and points out discrepancies and contrasts."

As a consequence of this new social conviction the Church is addressing itself to a hundred great problems of social redemption which were almost outside of its province fifty years ago. She will still reclaim the drunkard, and will even more earnestly train

her children to self-control, but at the same time she will make an uncompromising fight against the saloon until temptation to drink is removed and the saloon's whole nefarious influence is quenched. She will fight for such possible living conditions for all people that they shall not be urged to drink by half-nurtured bodies, diseased and anæmic blood, nor impelled to the saloon by barren and dark tenements in which no cheerfulness is possible. She will still try to reclaim the woman of the street, and is doing remarkable work for these women in some cities, although only reaching ten out of ten hundred, but she will also make a wise and thorough study of the whole problem of social evil and endeavour by legislation and creation of popular sentiment to somehow abolish prostitution while at the same time she saves its victims one by one. She will open missionary schools in congested districts and build settlement houses, that she may reach and teach the little working children of the poor, and erect hospitals where she may care for them as by the thousands they become victims of child labour ; but at the same time she will work unceasingly until by just laws and by common conviction every child is guaranteed its right to sun and air, educa-

tion and play, and health enough to start life on a sound physical foundation. She will continue to preach personal righteousness to the millionaires in the pew, and justice and mercy to the mill owners and employers of labour, and she will carry the Gospel to the poor and offer them cheer and hope in their poverty, but she is going to do much more than this in the next fifty years. She is going to make a thorough and complete study of the whole problem of capital and labour, the relationship of employer and employee, and is ultimately going to conceive an economic system where, by co-operation, these embittering strikes and lock-outs will become things forgotten, and where the very causes of poverty will so be abolished that we shall no longer have the poor with us always, and all men shall together praise God for His supplying, through these new labours of the Church, their daily bread. She is going to build hospitals for the tender ministry of the sick, but at the same time she is going to insist upon such homes for the people that tuberculosis is not the certain consequence of their occupancy.

So with all the great problems that stand between us and the kingdom of God, she will rescue the victims of all injustices as

long as the evil lasts, struggling to the end, but her twentieth century task is to be the creation of new earths after the pattern of God's new heavens. She will speak with a voice that all the nations shall heed: "There can be but one standard of righteousness in the kingdom of God." Every group of men, every company, every combination, every city, every state, every nation, must bring all its actions under the same rule of honour, justice and altruism that now prevails among individuals in the kingdom. At last even nations must act towards each other as two Christians act towards each other under the law and in Christ's Church. Need one stop to say what an opportunity all this opens to the young man who wants to have some part in the transformation of the world? Has not every sentence I have written here been a call to such leadership as the Church has never offered before, and better than anything else the world offers now? For do not be misled. It is the Church that has been doing these things and who always will do them. There are societies innumerable for the accomplishment of each reform. But back of them is the Church vitalizing them, supporting them, interesting the Christian congregation in its endeavours, pointing

the way to action, prophetically conceiving the ideal for which all are striving, forever the architect of the city of God. There never was such need of wise young men full of a passion to take the oppressor's hand off God's little children and set the innumerable prisoners of greed and brute powers free. There never was a time when young men of prophetic vision and capacity for generalship could find such scope for their highest enthusiasms and greatest capacities than the ministry offers in these days of the new social gospel. Already there is a splendid communion of these men—such men as Kingsley, Maurice, Guthrie, Gladden, Taylor, Rauchenbusch, Mathews, Whiton, Steiner, Stelzle, Campbell, Strong—time would fail us to mention the hundreds more. But what men these are! How they have led the Church out into a new vastness of endeavour! What prophetic idealism underlies all their conviction! What great days of kingdom building have they introduced for the Church! Who would not rejoice to belong to such a group of men?

VIII

MISSIONS AND THE CALL FOR STATESMEN

THE missionary activity of the Church has reached vast proportions and passed so far beyond the early stages of simply preaching the Gospel to the Eastern races that it calls for leaders equal in capacity to those who preside over governments. The first foreign missionaries went into India, China, and Japan simply as Paul went to Corinth: to carry the message of Jesus Christ as the Saviour of the world. Their efforts were largely expended in making converts. The preaching was personal, and much of it was done in face to face conversation with single souls. Of course, other things quickly followed. After a church had been gathered together a school was founded. But the chief aim of this school was the attaching of the children, one by one, to the Church, and the leading them to accept, as individuals, the Christian faith. This work was successful, beautiful, and is a lasting monument to the apostolic consecration of the early missionaries. But their very suc-

cess led them out into large enterprises which soon passed beyond the conversion of individuals into the sphere of social, and even national, ministration. The missionary who came out to convert a few men to Christ found himself developing a hospital system in China, or heading the famine relief work of India, or advising governments how to found colleges and school systems and industrial institutes and thus not only playing the single part of a minister of the Gospel, but also responding to demands that called for statesmanship.

To-day all this has grown until the missionary movement has become the very impartation of a whole civilization. The missionary goes to India not only to preach the Gospel to a few souls but to transform India itself into a civilization based on Christian principles and ethics. Missions have become great centres of light and learning, even of democracy and constitutional reform. From the mission centre, with its church, schools and colleges, goes out an influence felt by the millions who have not yet professed themselves Christians. The untabulated results of missions have to be considered in our time as well as those capable of being reduced to statistics. The by-products

are as great as the direct results. More and more the East is calling to the West for the fruits of Christianity, as well as the original Gospel. In its eagerness it wants Christian civilization before it has had time even to become Christian. Missions have thus become great world movements of one civilization upon another. The missionary has become the mediator of the West to the East. He is more and more becoming the interpreter of the best and most fundamental of each civilization to the other. One who followed the proceedings of the great Ecumenical Council of World Missions at Edinburgh must have been impressed with this from the beginning to the end. It is admirably expressed in Dr. Robert E. Speer's best volume, "Christianity and the Nations" (the Duff Lectures for 1910). Even governments are beginning to take missionaries into their councils. It is becoming no uncommon thing for emperors and rulers to consult them on affairs of state. Foreign nations are seeking their aid in the establishment of new social, political and economic orders, as well as the new educational systems. They act as the right hand men of the governors of provinces. President Taft has borne remarkable testimony to their aid in his work in the

Philippines. They are becoming the great peacemakers. It was a missionary, Dr. J. H. DeForest, of Japan, who did most to promote friendly relations between Japan and the United States when evil-minded men tried to arouse enmity. It is the missionary who more and more represents his government in the East—more than does even the ambassador who often knows little of the people to whom he has been sent. The ambassador's first act is generally to send for the president of the mission college, or pastor of the mission church. Who can measure the influence of such Christian colleges as those at Constantinople and Beirut? Not a few impartial men have said that much of the new democratic movement and the new idealism dawning in Turkey has had its origin in these schools. The new republic of China is turning to the Christian colleges for the young men who are to hold commanding office in the new nation. India and Japan have institutions of equal influence throughout their provinces.

But what has been is as nothing compared to what is to be. The great days of the East are before it. Such transformations are going to come over China and Japan as can hardly yet be foretold from the great steps taken.

China, for instance, has 400,000,000 souls. She has been living in a quiescent dream of mere existence, undisturbed by ideals, ambitions, or the interference of outside nations. Her wars and revolutions have been confined to one or two spots, great parts of the nation hardly knowing what has happened. But the spirit of the Republic has spread throughout the whole nation. The mighty being is awake and a new thrill of expectation is passing through her expansive breast. This century will see her take her place among the nations, as Japan is already taking hers. What will be her ideals? Will she come into the concert of nations filled with the kindly spirit of world-unity that is now seeking to find its way among the governments, or is she to come with iron fists raised, weighted with armament and armies, and enter upon that period of rapine and plunder out of which other nations are slowly passing? Is she going to follow chiefly after the mammon which the older nations have been seeking, or is she to be a people with ideals, a belief in the world of the spirit, which the best men in Western lands are urging upon their nations? Is she going to be a nation of atheists and materialists or is Christianity to have free scope there to infuse its life and health into all her

thought and action? The answer to all these questions depends upon the missionary and the Christian teacher more than upon any one else. He is there, right on the spot. He ought to be there, and will be, in greater numbers soon. To him will the new China turn for guidance and leadership as she has already turned. The great century of missions is to be this twentieth century.

All this calls for statesmen—statesmen to go and statesmen to stay at home. Statesmen to go—that is, the young man whom the Eastern nations are calling to come out to them as pastor of the Christian churches and president of colleges has got to be bishop of vast areas of awakening life and thought, where old orders are changing, giving place to new, where, out of the slumbering dust of time strong men are rising, with eyes intent on new worlds, and with a fine idealism being born within once dormant hearts. Much of the direction of the new order will fall upon him. He will have not only to preach to congregations, but be also a whole theological seminary in himself, to train native pastors and teachers in his own expanding field. He will have opportunity—yes, the necessity will be upon him,—of wiping out abuses and superstitions and transforming the whole com-

munity into a part of the kingdom of God. Indeed, the call of missions to-day is for great statesmen. No task offers sublimer opportunity to the young man who wants to undertake some new, original and pioneer work. He will be given a territory as large as one of our states, and be told to transform it morally, socially, economically, even politically, if it is, as in all probability it is, corrupt from ruler to lowest subject.

Equally the missionary endeavour calls for statesmanship in the clergy at home. The new missionary movement cannot be run by narrow men. There must be men of the statesmanship capacity at the head of our churches. We do not mean merely in the secretaries' offices. We mean in the pulpits. We need ministers who can present missions to the Church in such prophetic, commanding outlook that all men will see in them the opportunity and task of the twentieth century. We want men who are large enough to see, and make others surely see, that Christianity is *absolute* or nothing ; that it must be the religion of all men or of no men ; that its ethics are universal or else false, for no ethics will endure which are not for all men. There is no hope for any ethnic, tribal, departmental, Western or Eastern, Northern

or Southern religion. Real religion can only be one. Christianity, if it is for us, is for all people. Therefore, we must give it to all people. And the Church wants young men to come who, seeing this, can insist that the missionaries take to the nations the great universal, eternal, absolute truths of our religion, and not those thought products or those experiential fruits of it, which are peculiarly Western. Let us send the Gospels, and from them let the East frame its own theology. Let us lead the nations to Christ, and then leave them to define His person as Peter and Paul defined it, without any help, after they had known Jesus. Let us show them the Father, and leave them to write their own prayer-book. There are wonderful opportunities for ministers in the missionary emprise of the twentieth century.

IX

THE CHALLENGE OF THE NEW AMERICA

THE minister of fifty years ago faced an entirely different situation from that which confronts the minister of to-day. He was pastor in a town largely composed of families native for several generations to America, and, except in a few factory towns and cities where the Irish had appeared, Protestant and with Protestant associations. His problems were great, but they were simple. He had a task demanding great ability, but it was not a complex one. Indeed, hardly any task could be more exactly defined than his. It was to instruct the congregation from the pulpit, to teach the children the Bible, to be the friend of all the families of the parish, to convert the sinners, and to improve the moral welfare of the town. Everybody knew him and he knew everybody. What made his task simplest of all was that everybody in the parish had grown up under the same traditions and in the same circumstances as

himself. Consequently he understood them through and through.

But it is only in parts of England and Scotland that such a pastorate is open to the modern minister. He enters, no matter where he may go in our land, into a parish that is as complex in its make-up as an international congress of races, and presenting problems which have never before confronted either the church or the pastor. It is not only that the Irish Roman Catholic is there. He at least spoke English, and had grown up under a semblance of free government. But it is that there is an Italian settlement right behind the church, with several hundred Italians, Roman Catholic and free thinking together, speaking no English and understanding none, and knowing nothing of Republican government or Democratic ideals, full of superstitions and with a very childlike apprehension of religion. Adjoining it are other races of other tongues—Hungarians, Bohemians, Slavs of all varieties, Russians, Greeks, French Canadians, every nation and every tongue. And then, as if to make the problem seemingly inexplicable, in our cities are three million Jews. And most of these Jews do not know the commonplace vocabulary of Christianity;

Paul is as foreign a name to them as is Mencius to a Christian. Sometimes a few of this great number go to their own church or temple. Most of them do not, and this great foreign element is very largely a free thinking and unreligious multitude, if not irreligious. There are two hundred and fifty thousand Italians in New York and very few of them ever go to church. The Jews are not attending the temple in any greater numbers than are the Italians the church.

This is the parish that is calling to young college men to come over and help it. It is perhaps the hardest task to which the minister or any one else has ever been called. Sometimes we feel that it offers more problems than the foreign field. But on its solution depends the future of America. Its imperativeness as well as its opportunity for genius ought to be weighed by our young men more than its complexity and seeming impossibility. It is the great challenge of the day in America. It is to be the testing point of the Church. Indeed, in some of our cities, the test is now so severely upon the churches that many believe that the great trial of Christianity is here. Can Christianity conquer this new America, as it did the old? Can the Christian Church

transform this seething pot of Jews and Slavs and Latins into Christians, convert the Jew and redeem the former Christian? Sometimes the issue looks doubtful. In many instances the Church runs away to the old conditions—to a homogeneous suburb of people of Puritan or Dutch or British ancestry. If she stays, she often ministers to her native congregation, which gathers twice a week within her walls and neglects the great foreign population behind her back walls. But if the Church cannot accomplish this stupendous redemptive task her day is doomed. For Christianity is accepted as the ultimate and universal religion because of its claims to transform all civilizations and resolve all situations into the kingdom of God. If it fail here it will fail everywhere. But,—and we say this after careful thought, and echoing the feelings of other students of modern problems,—unless a great, devoted, consecrated, noble, brave, capable and resourceful band of young men, ready to live even the sacrificial life, shall grapple with this new church problem in the new America, the failure of the Church will soon be upon us.

But what a challenge it is! How it calls to the big, brave soul, the soul that wants to

move in large scope and grow by varied experience into spiritual and mental gianthood. See what the problem is: The young minister enters his parish. First of all, he has several months' sociological and psychological work before him, to merely understand. He must learn all the antecedents of these foreigners—their customs, home life, tastes, temperaments, points of view, philosophy of life, previous religious experience, present attitude towards religion. He must somehow come to be their friend, and get into their home without their mistrusting him. He can talk with and through the children, for they soon learn English, but in some parishes the pastor might well learn Italian or German or French.

After he has come to know them and has won their confidence, he has a threefold task before him. He must teach the children the Christian religion. It will not be difficult to get the children to the church. There will be some difficulty in persuading the average church to admit Italian, Hungarian, Polish, and Slovack children into the Sunday-school rooms, so strong is class spirit even in churches; but this is a part of his statesmanlike task. These children can be very valuable to the minister who is big enough to

undertake these tasks. They can all sing like song-birds. Ten Italian children will sing with more effect than thirty Americans —and they need little rehearsing. Then there is the second problem of making good American citizens out of all these young men and old. Here is a splendid opportunity for the minister to get into his first contact with these immigrants by offering them lecture courses on American history, American political organization; above all, on American ideals. Lectures following the general outline of President Nicholas Murray Butler's lectures before the Scandinavians on "The American As He Is," would be of infinite value to every immigrant who comes to stay. But this young minister's great task still remains undone. He is to win the allegiance of these men to Jesus Christ. This will tax his powers to the utmost. These men will not come to church, so he must carry the Gospel to them. Many of them have been reared in a conception of religion quite distinct from the evangelical faith. Many of them have deep-rooted prejudices against the Church. Many of them have become addicted to habits not consonant either with Christian ethics or the American standard of morals. When he comes to meet the Jews

he finds he has got to begin away back where Paul began. They have no Christian associations or antecedents on which to build. Perhaps he has got to adapt the Gospel to their conditions and preach it in a quite different form from that in which he preaches it to those who have been reared in Roman Catholicism. But all this great, heterogeneous crowd has got to be shepherded and led to Jesus Christ, else what is to become of the nation? These things alone are enough to engage the powers of the finest youth of the nation.

But the work is not yet done. The task of this nation is to weld all this heterogeneous mass into a perfect unity. She has to take Germans, Scandinavians, Latins, Slavs, twenty nations and races, of every language, every temper, every colour, every philosophy, from every kind of government, and make out of them one nation—the perfect America, homogeneous, unified, with one ideal, one destiny. In the accomplishment of this the nation must show the world how all sorts and conditions of men, from every nation, can dwell together in peace. She has as great a lesson to teach the world as had Palestine or Rome. If Palestine taught the world of a righteous God demanding righteousness in His chil-

dren, and if Rome taught the world political organization, so America is ordained of God to teach the world the brotherhood of man. But unity and brotherhood rest on religion, are its direct and natural product, can be born no other way. It is the Church, after all, that has got to do this for the nation. The school and college may help, but they cannot do it. Brotherhood and spiritual identity rest not on geography, but on the Bible. Here is the call to our young men seeking some great and commanding vocation. The ministry never had such opportunity in any previous day for both service and distinction as these tasks offer.

In closing this chapter I should like to remark that so true is all this I have been saying that our theological seminaries have been revolutionizing their curriculi to meet the new conditions. Sociological problems, especially those of capital and labour, and those of immigration, are assuming prominent places. In some schools the problem of ministering to the foreigners is given especial attention, with special faculties and courses. Prof. Edward A. Steiner urges the sending of those who are to minister to the foreigner for sojourns in the land from whence they came. He himself took five young men who were to

serve the Slavs in the coal mining regions for a half year's residence in Slavic lands. We believe that more and more the young clergyman will want to learn some of these foreign tongues that he may speak directly to these people. The problem is so difficult that it needs broad-minded, determined men. It is almost an indictment of our present whole training for the ministry that it is practically impossible to find men capable of adapting the Church to the foreigner. We need a class of ministers of great ability, trained especially for this vast undertaking.

X

THE RESTORATION OF A UNITED CHURCH

THE remarkable movement towards church union which is manifesting itself in our time has its origin in four new convictions—the first, that the things on which we are divided are the lesser doctrines, while the things we hold in common are the essentials of the faith; the second, that denominationalism contradicts the prayer of the great Head of the Church, that we might all be one; the third, the conviction that Christianity cannot conquer the paganism of Christian lands and the heathenism of foreign lands unless it can attack it with united and harmonious forces; and the fourth, the conviction that denominationalism is sinful in its waste of energy, resource, and money.

The causes of much of the denominationalism of the world have been such questions as modes and times of baptism, who was eligible to the Lord's supper and who was not, whether the Lord's supper is a sacrament or

a memorial, whether the grace of God was meant for all or for a few elected ones, whether the Church should be democratic or imperial, have bishops anointed from above—that is, by the hierarchy—or have bishops anointed and ordained from below—that is, by the people,—which is the difference between the Episcopal Church and the independent churches. Of course, there have been greater and more fundamental questions than these at issue in some schisms of the Church, as in the creation of the Protestant Church, where the issue was between a selected priesthood or a priesthood of the whole body of believers. But even here one cannot say in our day that the doctrine of the priesthood assumes the same importance as the doctrine of God. Gradually there has been a growing and universal emphasis in all denominations on other doctrines than these. It is equally apparent in all denominations. It is the emphasis on the fatherhood of God; the sonship of all men in God; the end and aim of religion; the acceptance of Jesus Christ as the Lord and Master of one's life; the consequent brotherhood of man; the assurance of forgiveness through Jesus Christ; the love and service of humanity as the test

of discipleship; the establishment of Christ's kingdom on the earth as the supreme task of the Church. These are the things all churches are preaching to-day. But these are the things all churches hold in common. No denomination has ever been created on any of these great fundamental doctrines. More and more the churches are feeling that these are the things that make a Christian. The result has been that all denominations, preaching more and more the same truths and Gospel, have become more and more alike, and also these other divisive things have assumed less and less importance in their eyes. It would be difficult to tell from the preaching whether one was in a Baptist, Presbyterian, Methodist, or Congregational church on any Sunday morning in New York.

The movement of the whole Protestant Christian Church during the last fifty years has been from the emphasis of the creeds and many doctrines which the creeds embody towards the personal attachment to Jesus Christ and the following of Him in the sacrificial life. There has also been a growing apprehension of His supreme purpose as the founding of a society upon the earth which should live in unity as His fol-

lowers and have as its law His one principle of love. The result has been that among all denominations the feeling has been growing that our divided and often contentious condition is a betrayal of His purpose, and a pain in His heart forever. The following of Him should be higher than any other test. Those who follow Him should be one.

While the force of Christianity has been separating itself into *forces*, the forces of evil have been uniting into a combined *force*. The very success of Christianity, even with a divided Church, has driven the evil forces of the world to combine and unite for the supremacy of the world. However this may be, before Christendom lies the great Eastern world. Its transformation for Christ is a gigantic task for all Christians combined. In recent years Eastern religions have awakened and become aggressive. Particularly is this true of the most virile of them all, Mohammedanism. All missionaries are agreed, as were all the delegates at the great Edinburgh World Missionary Conference, that the task is hopeless and the exertion futile with a divided Church.

Nowhere has the imperative necessity of union at home, if we are to Christianize these abroad, been better stated than in Rob-

ert E. Speer's statesmanlike book, "Christianity and the Nations." He says: "The objects which the missionary enterprise seeks include and require the unity of the Christian Church. Let us consider first some of the conditions which indicate that such Christian unity on the foreign mission field is desirable and necessary. In the first place, the magnitude, the difficulties, and the urgency of the task which is before us demand the most fruitful and effective use of all our resources. We have to secure the evangelization of a thousand million of our fellow creatures; that is, to carry spiritual truth, the most difficult of all truth to carry truly, to two-thirds of the human race, and to seek to persuade men, not only to embrace this truth, but to place their characters under the transforming influence of the Lord of it. The task contemplates changing the opinions of men, not upon impersonal questions or matters of material self-interest, but upon religion, of which men are ever most reluctant to think exactly, or indeed, really to think at all; and not the opinions of the open-minded only, but those even of the ignorant and prejudiced with whom religious traditions are, if possible, even more inveterate than with the enlightened. And the work involves not only the

change of men's opinions, but also the revolution of their character, new principles of action displacing old and producing a new fruitage of deeds. And further, it is not to suffice to try to do this in individuals only. That is fundamental, but through that and beyond that, it is proposed to introduce the new principles into society and to drive out as far as may be all that is alien to the kingdom of God and that will not be naturalized in it. And this work is to be done, not in any one land, nor in any one language, nor in any one set of conditions. It must be done in all of the non-Christian lands, among all types of races, from the savage up to the peoples proud of civilizations long antedating ours, and made less accessible by their hate and contempt for us, and by the materialism of the commercial civilization with which we have approached them. It must be done in many scores of languages, which have not only to be mastered, but in many cases to be expanded in order to express the truth which is to be conveyed. . .

"The task is too difficult and too urgent for any one section of Christians to hope to accomplish it alone. As the late Bishop of London wrote to Mr. W. H. T. Gairdner, when he enquired of him in 1898 as

to the propriety of participation by the Anglican students in the work of the World's Student Movement: 'No one religious body can undertake all the work that is to be done.' Where no body of Christians can do the work alone, its aloofness from the rest with which it might do it is indefensible, unless, indeed, the work is not important or urgent. . . . There are, moreover, great forces astir throughout the world which will not wait for their permanent die and stamp. If we do not seize them in this generation and claim them for God, they will set and harden in permanently atheistic form. The magnitude of the missionary enterprise, the difficulties, and the urgency of the task, forbid all waste and inefficiency, and demand unity. . . . In the second place, the elementary needs of the peoples we are to reach call primarily for what is fundamental and essential in Christianity. The great evils of the world are the elementary moral evils of impurity, inequality, and hopelessness. The world does not know the character of God, and therefore it is unclean; the world does not know the love of God, and therefore men are not brothers; the world does not know the life of God, and therefore men despair alike of the present and the future.

And these three things: the character of God, and the love of God, and the life of God, are not the things on which we disagree. They constitute the great fundamental and elementary things in Christianity, and it is for these and not for any of the points about which we are at variance that the world primarily calls. It wants Christ, and that is all. . . . In the third place, the definiteness of the missionary aim provides for unity. That aim, as has been repeatedly pointed out, is the establishment of strong national churches which shall be self-propagating, self-supporting, self-governing, the naturalization of Christianity in the national life of the different non-Christian peoples. 'The aim of all missions in India,' says Professor Christlieb of Bonn, 'should be to create an independent Church in the future, neither Episcopalian, nor Presbyterian, nor Congregational, but the outcome of the national spirit. For, now that people are coming over to Christianity in masses, the question as to the formation of a Protestant National Indian Church must become ever more and more a burning one.' It is sometimes alleged that even if we accept this view at home, the native Christians themselves will not endorse it, that they dis-

avow our ideal and are conscientious denominationalists. There have been instances of this, but they have been exceptional. In many fields the great mass of native Christians do not know of these different denominations. They are Christians or believers in Jesus, and while they may know the difference between Protestant and Catholics, they are entirely capable of amalgamation in one common evangelical Christian Church. Native Christian leaders are sometimes opposed to such a movement because they prefer to be supported by foreign funds, and they realize that these are more certain of continuance in subsidized denominational native churches. When all the native Christians unite, it means self-support and the wholesome exercise of control by the body of native lay Christians. Some native agents do not relish this, but the best men do. They have seen the right ideal and they are working for it. Missionaries should help them. The best are eagerly doing so. The Bishop of Lucknow spoke plain words on this point at the Bengal Church Missionary Conference in 1882: 'Yes, brethren, let us not deceive ourselves in this matter; the sin and shame of the disunion which exists among native Christians rest almost entirely

with us European missionaries. It is we who are guilty; we do not conciliate our brethren, and have often carried ourselves stiffly and as though we had a monopoly of the grace of God; and the nonconformist missionaries have needlessly perpetuated their sectarianism and imposed it upon their converts in this heathen country, where often the original cause of difference has no existence.'

"God forgive us all, for we are verily guilty concerning our brethren. How should *they* know, how should *they* be able to stand out for union against those whom they regard as their spiritual fathers? No, it is *we* who are to blame, we with our pharisaism and our bigotry and our want of brotherly love. Let us not attempt to excuse or hide our fault, but, frankly acknowledging it to God and one another and our native brethren, try to make amends, and before it becomes too late, begin to strive sincerely and honestly to put away these unhappy divisions and build up the Church of Christ in godly union and concord."

Thus the salvation of the far-off nations waits upon the union at home of the churches of Jesus Christ. But it will take great minds and great souls to consummate

that union. It is a great task for young men who want to be empire builders. Thus, the exigencies of missions are going to compel church union at home, as it has already been compelled on the field. At home the case is similar. Our cities are full of a great pagan, epicurean, irreligious multitude, as well as thousands of evil-doers and criminals. Great hordes of pleasure-seekers, self-centred rich and poor, free-thinking Jews, atheistical groups from old lands, millions of foreigners outside the American churches, the theatre and music halls claiming our youth, a powerfully organized liquor interest—all this and more facing the Church in America! All prophetic—yes, all sensible—men, laymen as well as ministers are seeing that the foes of the Lord are too great to be met by a divided Church, even though the sects have ceased quarrelling and make complimentary remarks to one another. It is either church union or paganism, and we have got to face this fact soon. Indeed, nothing has done more to bring about good feeling between Protestants and Roman Catholics in some of our great cities than the common consciousness that the paganism of the cities could never be stemmed, to say nothing of being overcome, without the har-

monious efforts of the two churches, if not the united. What uselessness, what utter absurdity and foolishness for two churches to be fighting each other when a great wave is bearing down upon both. The question is paganism or Christianity, which is to have our cities? Paganism surely will win unless all denominations are united against it. No one denomination is great enough to conquer it, or perhaps even save itself. Many are even thinking that these very exigencies of sure conquest and self-preservation are going to force reunion between the most opposing sects.

The conviction is growing very fast, especially among the laymen, that the Church has got to adjust itself to the new coöperative and unifying tendencies of the day. In our time small businesses are everywhere combining into one great organization for the sake of efficiency. The great sin of our day is waste. Men refuse to contribute money for a church which is competing with five other churches in the community that needs only one and can support only one. One fully equipped and strongly manned church can do more for the kingdom than five weak and struggling congregations. This is turning the minds of many, espe-

cially in country places, toward church union.

The writer believes, from the long and careful consideration of the four conditions mentioned above, that church union is *inevitable*, and perhaps will come in this century. But it will not come until we get many prophetic men into the ministry; men who see largely; men who feel that the great and eternal truths are the only things that count in so great and divine an institution as the Church of the living God; men who refuse to measure God or set bounds to His operations by any man-made ordinances or articles; men who realize that God is so great that no one sacrament, ordinance or denomination can contain Him or be sufficient channel for His operation. These are the men we need. When they come, then church union will come quickly. We hope some young men, reading these words, will respond and see that here is the greatest opportunity for commanding leadership in our day. For the encouragement of these men we want to say two things.

The first is this: Church union is making great strides in our day, because a great number have seen these things. It has gone further in the foreign mission field than elsewhere.

For a long time missionaries in India, China, and Japan, have practiced territorial limitation. One territory has been set apart to one denomination, the adjoining one to another, and they have endeavoured not to overlap. For a long time the missionaries of all denominations have held frequent conferences together to consider their common task. The federation of churches, and of hospitals and of evangelistic societies of many denominations have long existed in the foreign fields, and have worked together. And now real and actual church union is proceeding at a rapid pace. In China there are several colleges maintained by three or four denominations, and with representatives of the different communions upon the faculties, even in the theological schools. In Amoy the Reformed Church of America, the Presbyterian Church of England, and the London Mission unite in one theological college. Plans are now being developed in England for a great Christian university in China, supported and taught by members of all denominations. In India, organic union has been accomplished of Congregational and Presbyterian churches of one or two branches. In Japan and Africa there have been remarkable instances. The movement grows rap-

idly and is going to spur on the movement at home—not the first time missions have reacted on the home church to bless them.[1] But meantime the movement for union has become great at home. Practically all the Protestant denominations are now federated in the Federal Council of Churches of Christ in America. Through this great Federation the Protestants of the nation speak unitedly on great social and national questions. The Council has secured the federation of churches in different states and cities. It has various commissions, such as the Commission on Social Service, and the Commission on Peace and Arbitration, which represent all the churches. It is annually binding the churches more and more closely together in service and this is the way some think organic union will ultimately come. Those who work together after a time learn to pray together. All of the denominations are forming commissions on church unity and a movement is now on foot, led by the Commission on Faith and Order of the Episcopal Church, to bring all the denominations of the

[1] No one should fail to read the remarkable "Report of Commission VIII on Coöperation and the Promotion of Unity" of the World Missionary Conference. It is published by the Fleming H. Revell Company, of New York.

world together in a great denominational council. Furthermore, everywhere instances of actual unity are becoming more and more common—in Scotland, Canada, and the United States. This century is going to witness wonderful reconciliations.

The last word is this: The great day of the Church is before it. It is soon going to forget its ancient quarrels and, allowing full liberty of thought and belief concerning the lesser things, is going to unite on the simple basis of the acceptance of Jesus Christ as the Lord of Life, and His teaching as guide for conduct, and His mind towards man and nature as the true philosophy of life, and is then going forward with an undivided front and an irresistible appeal and an unconquerable majesty to sweep the old evils from the world and build here the new city of God. Happy that young man who leads in this divine and not far-off consummation.

XI

THE ENLARGED ETHICAL OPPORTUNITY

FOR nineteen hundred years the Church has been concerned with the ethics of the individual. There have been some notable exceptions, but they are few. Even where the Church has entered the arena of social and political life it has been to define the attitude the individual Christian should take towards society or towards the state—never the attitude one society should assume towards the other, never the duties of one nation to another. When she has sat in judgment it has been upon individuals, not upon nations. The creeds she has written are for individuals, the doctrines she has formulated are for them, the rules of conduct she has prescribed are for persons, her redemptive efforts have been directed upon the saving of the individual soul. This work she has done superbly, and she has raised up in every community saints who have been the leaven of society, the saviours of the community, the lights of the world. What progress social bodies have made towards the evidence of the Christian spirit,

and what few instances of Christian practices one nation has bestowed upon another, have been largely due to the impact of these individuals upon the group.

But in our day a new vision has come to the Church. She has seen that the kingdoms of this world belong to the Lord Jesus Christ, as well as to some people who inhabit them. She has seen that the principles of intercommunication, which Jesus Christ made final and eternal for individuals, must be absolute and fundamental for the intercourse of groups of men and nations. She has seen that the rules of conduct for one man towards his brother man, the laws that govern his relationships towards him, must also be exactly the same rules and laws that govern the relations of one corporation towards another and one nation towards another. She has seen that she is here to redeem nations from their evil ways as she has redeemed men. The Church has just begun gloriously to realize that there can be no double standard of ethics in the universe of God, and that therefore there is but one ethic for men and nations. What is wrong for a man is wrong for a group of men, or for a nation, and conversely, what is right is right eternally and for all men and organizations. If it is wrong for a man to

steal from another man, it is equally wrong for a nation to take what does not belong to it. If it is wrong for a man to kill his neighbour, it is just as wrong for one nation to destroy another nation in God's beautiful world. If it is wrong for a man to cherish revenge towards another man, it is similarly wrong for a nation to revenge itself upon another. If it is wrong for a man to sit in judgment upon his own case, so, too, it defeats justice where a nation insists on judging its own case. If it is right and a Christian duty for a man to practice mercy, forgiveness and charity towards his neighbour, even though he have a dispute with him, so it is right and the duty of a nation to practice mercy and forgiveness towards another. If the fundamental law of Christianity is the right law for a man, namely, that he forget his own rights somewhat, for the good of the neighbourhood, or the nation, and sacrifice himself for the wellfare of the whole, then this is the ultimate law for nations. And it will never be the universal law for men until it becomes the law of groups of men and nations.

The task of the twentieth century is going to be just this application of Christianity to national relationships as it has already been applied to individual relationships. The

Church is to bring nations under the sway of the Gospel as she has brought men. She is going to redeem nations from their present pagan principles and practices of intercourse to the acceptance of the law of brotherhood under which Christian men already live. She is going to destroy the present dualism of morality and bring men and nations under the one eternal morality of Jesus Christ. Here is the call to the young man who wants to undertake some absolutely new task and one of the greatest magnitude. Perhaps it is the most stupendous new task before the Church, calling, as it does, for a marvellous faith in the scope and power of the Gospel to overthrow deep-rooted customs of centuries—race prejudices, national hatreds, false patriotism, vested interests, militarism as the universal basis of society—and a statesman like ability to cope wisely with great problems, and to construct a new machinery through which the new ethics may operate for righteousness, perhaps to federate the nations of the world into a unity as now the states of a nation are organized. There is no place open in all the institutions of the world which offers so great an opportunity for the operation of consecrated genius as the Church offers right here, in her task of transforming the

ethics underlying the interrelationship of nations.

We said that this was to be the task of the twentieth century. Let us say, for the encouragement of any young man who may have been somewhat stirred by this great opportunity, that not only has the Church seen that this is her new, great task and call, but she has already plunged into it with a zeal that has accomplished wonders. All this modern international movement, this new triumph one sees and hears everywhere of peace and good-will among nations, is only the first manifestation of this new movement of the Church to bring nations under the Gospel as she has brought men. Peace, arbitration treaties, world federation, permanent Hague courts, parliaments of men, world unity—it is all simply that nations shall treat each other just as good, Christian men act towards each other, and settle the same disputes in the same way. The Church is saying to-day: "Christian men live to help each other, not to hurt and despoil each other. Christian nations should so live;" and the result is a parliament of nations meeting regularly at The Hague to consider the things that pertain to the common welfare of the world. The Church is saying in this cen-

tury, "Christian men long ago learned to settle their disputes without killing each other; it is time the nations learned the Christian way," and, as a result, the century opens with a Permanent Court of Nations, with the different governments of the world signing treaties, and agreeing to arbitrate their differences before this court. These treaties are rapidly multiplying, and they are becoming more and more inclusive in their nature. The twentieth century has witnessed one hundred of them in the first ten years. The United States has caught a vision of this new task of Christianity and is offering unlimited arbitration treaties to the various nations of the world. Speaking in New York concerning them, the President of the United States urged their ratification purely on this basis: that Christian nations should act as Christian men. Everywhere the movement to lift nations up into the same plane of Christian ethics on which individuals now dwell is gathering momentum. Already many ministers have rendered superb service in this movement. Happy that young man who can see the new era dawning and has some part in leading the nations into it, and in preaching the great Gospel, "One morality throughout the whole kingdom of men until it is all God's kingdom."

XII

THE NEW EVANGELISM

IN the month of April, 1912, two thousand men, many of them laymen, spent a week together discussing the great theme of Men and Religion. It was an encouraging sight for those who were leaning to the opinion that men are not interested in religion, and was a promise to many pastors of a genuine revival of religion. Indeed, one of the things this great group of men more often spoke of was a revival of real religion. In almost every meeting the word evangelism was to be heard. But in almost every instance it was coupled with the word "new." The new evangelism along with social service was the dominant note of this significant and remarkable gathering. The Report of the Commission on Evangelism as it stands in book form is intensely interesting, echoing as it does the feeling of the Congress. The noticeable thing about it is, that while it emphasizes the necessity of winning the individual soul for Christ, it recognizes that the methods of evangelism may have to be quite

different from those of former days. There must be a new evangelism to meet the new age. But this new evangelism may be fraught with greater success than ever was the old in its greatest days, and it certainly offers a wider and more alluring opportunity to the young man of to-day than the old could ever have done.

The older evangelism accomplished great and wonderful things. Some of the holiest days the world has known was when Wesley and Whitefield and Deems and Moody caused a new visitation of the spirit to appear in shops and homes of the whole nation. It was these days that caused the smouldering fire to flame up again on the altar of the churches. Its appeal was marked by two outstanding features. First, it wrought upon the emotions, producing an ecstatic state of being, and secondly, it called for an immediate decision ; one without any preparation and without any provision for the future except the presence of the Holy Spirit. As a matter of fact, after all criticisms have been given full weight, and their truth often recognized, the results of this evangelization were not only wonderful transformations, "the eternal miracle," but were permanent and abiding to a degree beyond

that generally believed. After reading three such books as Prof. William James' "Varieties of Religious Experience," E. D. Starbuck's "The Psychology of Religion," and Harold Begbie's "Twice Born Men," it is absolutely impossible to ever doubt the abiding as well as the transforming effects of many of these remarkable conversions. But at the same time one has to acknowledge, for all the facts are before him, that the older appeal does not meet with the same general response to-day. The surest signs of this, perhaps, is the fact that the evangelist of to-day himself recognizes this truth, and does not depend upon engendering an emotional exaltation of vast multitudes, sweeping them by hundreds into the kingdom of God. The reasons for this change are several, but chiefly these: Our nature is much more complex than was that of our fathers and does not respond to such simple and direct appeals. We have come to somewhat distrust the decisions made under the very high pressure of an ecstatic state of mind. Our culture has made us cautious and it has also made us reserved, so that we do not so easily yield to the play of either music or oratory upon our emotions. Again, the average man has come under the spirit of the age and is

more concerned in serving humanity than in saving his own soul. Perhaps he is neglecting the culture of his own soul too much, forgetting that after all there is a mystical relation between his soul and God whose joy should not be sacrificed because of the enrichment it brings. But it is true that he does not respond to an appeal to save his soul as once he did. One other reason is that education has so decidedly become the thought habit of the age that we all think, religiously as well as otherwise, in terms of growth and continued process. The life of the spirit as well as the strength of the mind is the result of a continuous education in the things of Christ.

Now all this need not be discouraging, although it has been so to some people. Many are asking why do we not have great revivals again as once we did. It is not because men are any less responsive to the Spirit of God, but simply that they do not to-day respond to the same appeal or express their religious life so much in the older ways. There is a new generation with its new temperament and thought habits and it must be won to Christ in its own language and by pathways natural to its feet. Consequently we have a "new evangelism" and it offers

wonderful opportunities to the man who wants to bring men to shape and order their lives after the pattern of Christ and follow Him in a divine and enthusiastic devotion to humanity. One need only watch the great conventions of men now everywhere being held, laymen's missionary movements, brotherhoods, leagues, and Men and Religion Movement, to see the methods of this new appeal and even to watch it in operation. Also the religious literature of the last twenty-five years is a record of the new outlook upon the religious life. The Report of the Commission on Evangelization of the Men and Religion Movement and the discussions of the Congress, as well as the stirring within the churches themselves are sure signs that the new evangelism is coming to take the place of the old.

It offers remarkable opportunities for the man who believes that humanity is worth saving. In the first place it begins with the boys. It says that the best redemption is prevention. It believes that there should be a preparation for conversion and that the converted should be cared for after his reception into the Church. Consequently, it is bending its efforts in every way to save the boys. It insists that the boy should be

taught religion from earliest years. It also believes that this religious training has its end in character and actual acceptance of the Christian life. What happier or more fruitful work than to take the boys and girls of a parish and instruct them in the Bible, in morals, in manhood, in the great truths of religion, in the real meaning of life! Such a ministry is superb, for it is doing the greatest work this world offers: making men. When all the churches catch the spirit of the new evangelism, and ministers and religious workers turn their attention to the boys and girls, hardly one will escape from the gracious call of Christ. Here, too, the young minister of administrative genius will find great fields. For the Sunday-schools must all be perfected towards the evangelistic goal, and every teacher be made an evangelist. All sorts of organizations, leagues, and societies, must be used—but all conducted for saving the boy for Christ. The Men and Religion Movement did well to put so fine an emphasis upon the boys. Save them, and your revival is accomplished before it is undertaken. And it is here that the great energies of the Church are to be directed in this century. We may even have to have ministers, who, like Young Men's Christian Association

secretaries, devote all their time and wisdom to the care of youth.

The other outstanding feature of the new evangelism is, that as Christ of old appealed to men to follow Him that they might serve humanity, it calls to men not so much to save themselves, as to give themselves to the service of the Lord. This is almost the only note heard in these modern gatherings of men. "Link yourselves up with the Church and live the Christian life, that you may save other men and save the state." So men are everywhere being won to Christ to-day by being asked to do Christ's work. What a stirring and unselfish appeal the modern minister has to make. He goes before a group of men, living for self and pleasure, and voices the call of the great world: "Here is the world in the hands of evil men. Injustice prevails everywhere. The saloon has it in its grip. Vice addresses our youth on the very streets. Poverty claims its millions. Disease ravages whole sections because of the greed of property owners. Corrupt governments menace our cities. Little children are degraded by hard labour and improper foods. Gamblers entice our youth. Debasing influences are all about them. Capital and labour war with

each other. Nation flies at the throat of nation in war. *Everywhere* Christ's little children are in captivity. Come, oh, strong men, over into this Macedonia and deliver them. Devote your fine manhood to the freeing of the captives, to the breaking of their bonds, to the healing of their wounds, to the saving of them from the enemy, to helping Christ build His beautiful city and to the establishment of the republic of God in the earth." That is the appeal of the new evangelism—to leave our sins and make ourselves holy in Jesus Christ, for the sake of the world. Men are everywhere yielding to this appeal to-day, and a great revival may be upon us if enough young men consecrate themselves to become its prophets.

And, as a final word, let us remember that one tenet of the new evangelism is that every minister is to be his own evangelist. There are still a few men who can gather great masses together and addressing their wills (for even they use the new method of direct appeal to the will and hold out the life of service as the inducement to follow Christ) move many to accept the life of the spirit. But their numbers and influence grow less and less. If the men of our modern towns and cities are going to be persuaded to lead

the Christian life it has got to be done by the pastors. Here is the challenge both of the rural districts and of the cities—a challenge which some tell us is not being answered as it should be. Vast areas of our great cities, and large areas of our rural regions are calling for hundreds of young men from our colleges *to plunge into them* as Dr. Grenfell plunged into Labrador, and *clean them up.* So, too, the preaching of this age will take upon itself a new directness that will call for all the courage and manhood we have. No one has better characterized this preaching than has Rev. W. J. Dawson, D. D., in "The Evangelistic Note," and we quote his fine words here:

"The pulpit has traditions which are a trammel upon free utterance. Intense and passionate utterance is liable to be misunderstood; it is often not welcomed, and it is always deprecated by those with whom decorum counts for more than truth. And yet I believe no preacher is so generally respected in the long run as the preacher who is fearless. I am led to think that in every church, however cultured and accustomed to restraint its congregation may be, there are multitudes of people who would hail with joy the brave voice that spoke in complete disregard of

convention. I believe that we ministers are in most instances much too mealy-mouthed in our applications of truth. We do not come to grips with the conscience; we move, high-poised, on a wide circle round our prey, and never drop with the hawk's swiftness and deadly impact upon it; and the result is a sense of unreality in our performances, as though the whole affair were a stage illusion of cardboard armies in a mock conflict. I have come to think that the chief cause for the decline of influence in the modern pulpit is the lack of entire plain speaking. We are the slaves of convention. We imagine that because a congregation is cultured and wealthy it knows nothing about sin. For my part I confess that since I have been at pains to understand the constituent elements of my own congregation a very different conclusion has been forced upon me. I know now that I can address no congregation in a great city that is not likely to include the drunkard, the adulterer, the youth of impure life, the woman beset by temptation, the commercial rogue, and the man who draws his revenues from wrong. Face to face with these awful realities of life the speech of the preacher must also be a real thing, or it will be useless."

XIII

THE MINISTER FOR TO-DAY

IN the concluding chapter the author would like to enumerate some of the qualifications demanded of the minister of to-day. He does not pretend that this list is exhaustive. Neither could he say that these qualifications were not necessary in all times. But in the light of what we have been saying, and facing the peculiar problems of our time, these gifts and graces seem of outstanding significance.

The minister of to-day must, first of all, be prophetic. That is, he should have not only a firm belief in God, but also a belief, based on experience, that God speaks to-day as distinctly as He has ever spoken in olden times, and that the pure and chosen soul can hear His message as did Isaiah of old, and become God's spokesman to humanity, that is, His prophet. Perhaps the one outstanding weakness of much of our modern preaching is that it seems second hand. The preacher is simply repeating or interpreting to the people something some one once said about God.

But when one opens his Bible its voices speak with all the freshness and immediateness of nature speaking to the senses. It is because Isaiah, Hosea, Micah, and the other great preachers of Israel got their message directly from God and spoke for God to the people. This is what makes a prophet,—to speak for God. Paul so realized that this was the one indispensable qualification for a successful preacher that he took pains to say that he got his message of Christ straight from Christ Himself. What this age needs more than anything else is prophets. The age of great preaching will come again when great souls speak face to face with God, and then go from Him with His word for His people. The great value of the Bible is not that it tells us what the prophet said, that we should merely repeat it, but that it is the divinely given way to the realization of similar first-hand experience of God. Jesus Himself said that He was the "way" to the Father, and prayed that His disciples might enjoy His own intimate relationship with God. The minister of to-day should speak authoritatively as one who has himself seen God. It is a critical, incredulous and empirical age. It demands, with Thomas, to see the proof. It is not even satisfied with the authority of

the Bible. If one preaches the love of God to it, it will straightway demand, "How know you God is love?" The prophet can always say, "I have experienced that love. I have been face to face with God;" and he begins his message with a "Thus saith the Lord," or with an "I *know* Him in whom I believe." It is a great and holy office, this of prophet, and it calls to young men of great souls and power of vision.

The minister for to-day must have a firm belief in man. Not an unwarranted belief that man is good and needs only a little coddling and a little persuading to become pure and generous. The average man is not good. He is very vile. He is full of selfishness and secret sins. And much of this talk about the general goodness of humanity is sentimentality and ungrounded optimism. But man is made for God and religion. Humanity has the potentiality of Christhood, for came not Christ out of it, and the Christlike disciples! He was created of God for real manhood, not for reversion to beasthood, or for even respectable selfishness. The race has produced so many thousands of good and religious men, to say nothing of several saints, that this logical truth of man's capacity for God is confirmed by universal experience.

The minister for to-day must have an unswerving faith in this capacity of man for God, no matter what discouragements intervene, if he is to accomplish any worthy or lasting task. He must believe that some men in every day and every man some day will see that he is a child of God and claim his birthright. He must work for man with a faith that he not only can, but will, respond to the appeal of the highest in him. It is this faith that has made some of the great preachers of our time.

The minister for to-day must have an absolute faith in Jesus Christ. We do not mean that he must hold any particular metaphysical theory about the nature of His person, but he must be sure that He is the son of the Father, and reveals both the nature and the will of God. He must just as unswervingly believe that Christ reveals the final nature of man. If there is no mirror for both Godhood and manhood in the world, the task of the minister is almost hopeless, for a very small proportion of humanity have the capacity to directly apperceive spiritual beings. But let the preacher go forth to-day with the message that God is Christlike, and that consequently man is meant to be Godlike, and he has given the heart of the Gospel to the

world. He must believe in Christ, too, in that he knows once for all that Christ's philosophy of life is the true and only one. The world says getting is the end of existence, and that the worry of life is for the protection of one's self and one's property and one's life. This is about the sum and substance of its philosophy. Christ stands directly over against this philosophy of life, and in every word says, Man is here, not to get but to give, and he is sent into the world not to protect himself, but to protect and serve others, no matter at what cost to himself. Life is a *mission* according to Christ's interpretation of it. The preacher for to-day must thus look out upon life through Christ's eyes; have, as Paul said, "the mind of Christ;" believe that the sacrificial life is the only normal life of man. This is the presentation of Christ that will win brave souls.

The minister for to-day must believe in his own times. He must have faith that our time is as holy as was the olden time. He must believe that the great movements sweeping through the heart of society are as much the operations of the Spirit of God as the leading of Israel out of the oppression in Egypt. Our time is full of wonderful quickenings of the conscience of mankind, deep stirrings of the

human heart, passionate enthusiasms for humanity, growing determinations to rid the world of some of its age-long cruelties, highly organized warfares against lingering crimes. There has been a new birth of the social consciousness, which is manifesting itself in a sense of the oneness of humanity. A new society and a new world are rising upon the vision of select souls in every nation. The preacher of to-day must see in this the revelation of God's will and purpose, as of old the prophets saw it in the operations of Israel's national life. He must be able to discern the secrets of the times and lead men in the building of the city of God. He must believe that the final purpose of God for this world is, as Christ declared, the founding of the kingdom of God in the earth, and he must see that these enthusiasms of our time are His methods, as well as revelations of the nature of the kingdom. And, above all, he must believe in the Messianic character of his own nation. He must believe that God has raised up and ordained his own country to teach the world some eternal truth, just as He ordained Israel. The truth Israel taught was the righteous God demanding righteousness in His children. He has ordained the United States to teach the world the real

brotherhood of man. This must be an article of faith with the preacher of our times, for it is the great truth of the twentieth century. God has sent to us fifty nationalities—millions of men of every race, language, temperament, ideal and habit. He has jumbled them all up together in one great melting pot. In Europe they have hated, fought, and slain each other. Here our nation must transform them into brothers of each other and servants of the Lord. And when the work is done the nation can say to all the nations, "See how possible it is for suspicious men of different nations to become brothers in the Lord." This is the joy of the Christian ministry of to-day, that it aims to redeem the whole of life—little children, men and women, nearest neighbours and the millions of the East, commerce and industry, societies and cities, states and nations, until all the kingdoms of the world have become the kingdom of our Lord and of His Christ.

4 *Printed in the United States of America*

DATE DUE

GAYLORD			PRINTED IN U.S.A.

LANCASTER THEOLOGICAL SEMINARY
3 0092 1006 3087 1